

Chapter II.
History.

Rāja Sansār Chand.

Sáif Ali Khán died in 1774 *, and Sansār Chánd, who was at this time Rāja of Kángra, immediately laid siege to the fort, but was unable to reduce it. He then invited Sirdár Jai Singh Kanheya, the Sikh chieftain who then ruled the Bári Doáb between Batála and the hills, and who had already reduced the hill states west of Kángra to the position of tributaries† to assist him, and the latter sent a considerable force under Gurbakhsh Singh to take part in the attack. With characteristic Sikh adroitness Gurbakhsh Singh procured the surrender of the fortress to himself for his master, not to Sansār Chánd. Jai Singh held Kángra until 1784-5, when having been defeated near Batála by Mahán Singh, Sukarohakia, aided among others by Sansār Chánd, he withdrew from the hills, leaving Kángra in the hands of its legitimate prince, to whom it was thus restored about two centuries after its occupation by Akbar.

Sansār Chánd, a man of considerable ambition and no small ability, was now in a position for which he had long been striving. The acquisition of this celebrated stronghold completed the integrity of his ancient dominions; and the prestige which attached to the possession of the fort from its reputed strength and its long association with imperial power, favoured his schemes of aggrandisement. He arrogated to himself the paramount authority in these hills, and revived the local tradition which placed Kángra at the head of the eleven Jalandhar principalities. He seized for himself the lands which Todar Mal had set apart as imperial demesne, and by assiduously pressing his claim to superiority succeeded in levying tribute from all the surrounding chiefs. Every year, on fixed occasions, these princes were obliged to attend his Court, and to accompany him with their contingents whenever he undertook a military expedition. For twenty years he reigned supreme throughout these hills, and raised his name to a height of renown never attained by any ancestor of his race. Had he remained content with these successes, he might still have bequeathed a princely inheritance to his descendants; but his aggressive nature was about to bring him in collision with powers mightier than himself, and to sow the seeds of that decay which in the present time has overtaken his family. In A.D. 1803 he made a descent upon the Bári Doáb, but was quickly repelled by the forces of Ranjít Singh who had already become the terror of the Panjáb. In the following year he again attempted to establish himself at Hashiúrpur, but was again obliged to retire on the approach of Ranjít Singh with other Sikh confederates. He now abandoned his design upon the plains, but in 1805 fell upon the hill state of Kahlúr, half of whose possessions lie on this bank of the Satlaj. Having seized the *talúka* of Bāti contiguous to his own district of Mahal Mori, he built a fort to protect his conquest. Kahlúr not being in a position to resent this insult, solicited the aid of the Gurkhas, who had already overrun the hills between

* Griffin, Panjáb Chiefs, p. 317. Griffin's account, which is followed in the text, differs in several respects from that of Mr. Barnes. According to the latter authority Jai Singh laid siege to Kángra in 1781-2, Sáif Ulla (Ali) Khán being still alive, but dangerously ill. He died during the siege, and the garrison surrendered. Jai Singh then held the fort till 1786.

† Mr. Barnes cites a document under his seal, dated 1776 A.D., fixing the Chamba tribute at Rs. 4,001.

GAZETTEER
OF THE
KANGRA DISTRICT.
VOL. I.—KANGRA PROPER.
1883-4.



Compiled and Published under the authority of the
PUNJAB GOVERNMENT.

Singh began to disclose his designs upon the hills in 1813-14,* the first victim to his rapacity being Rāja Bhūp Singh of Haripur. The plan was skilfully and deliberately laid. The Rāja was directed to raise a large force to assist in some operations on the Indus; and when the military strength of the population was drained off and the country lay defenceless, he was summoned to Lahore. On the day that he expected leave to return, he was shamelessly arrested, and told that he would not be allowed to go until he surrendered his kingdom, in exchange for a *jāgīr* grant. Without waiting for a reply, Desa Singh was sent off with an army of ten thousand Sikhs, and the territory was quietly annexed. The Rāja was restored to liberty, but spurned the offer of a *jāgīr*. He had, however, during his own incumbency assigned for the support of his female household a revenue of Rs. 20,000, and this Ranjit Singh left untouched. These lands form the *jāgīr* of Rāja Jai Singh, the present representatives of the family. At the commencement of the cold season of 1815, Ranjit Singh appointed a grand rendezvous of all his forces, personal and tributary, to meet at Siālkot, the hill chiefs among the rest being expected to attend at the head of their respective contingents. The Rājas of Nūrpur and Jaswān failed to obey the imperious summons, and as a penalty for their disobedience Ranjit Singh imposed fines designedly fixed beyond their ability to pay. Rāja Umed Singh of Jaswān meekly succumbed to his fate, and resigned his dominions to the usurper, receiving a *jāgīr* of Rs. 12,000 per annum. But Rāja Bīr Singh, of Nūrpur, was made of sterner stuff. After vainly endeavouring to raise the iniquitous demand, even by the sale of his sacrificial vessels, he was sent to Nūrpur accompanied by a Sikh army and obliged to give up the fort. During the night, however, he contrived to effect his escape into the neighbouring state of Chamba, where rallying his subjects he made a desperate attempt to recover his birth-right. But the tactics and resources of the simple hill chief were no match for the disciplined skill and veteran battalions of Ranjit Singh. He was beaten and forced to fly in disguise through unfrequented mountain paths, to British territory on the east of the Satluj.

In December 1816 Rāja Bīr Singh was at Lūdhiana plotting with Shāh Shūja, the ex-King of Kābul, against the Government of Ranjit Singh who considered their machinations of sufficient importance to be matter of correspondence with the British Agent. Bīr Singh was advised to leave Lūdhiana, and was told that while we allowed him an asylum within our territories he could not make use of his security to endanger the peace of other countries. After this intimation, the exiled Rāja retired to Arkī, the capital of the petty hill State of Bhāgal. Here he lived ten years in constant correspondence with his *wazīrs*, and never abandoning the hope of ultimate success. In A. D. 1826, encouraged probably by the dangerous illness of Ranjit Singh, the Rāja determined on another struggle for his principality. Starting in the garb of a *faujār*, he reached Fatah-

Chapter II.

History.

Acquisition of the district by Ranjit Singh.

* In 1811 he had sent an army into the hills to collect tribute, and on this occasion the fort of Kotla fell into his hands, the Goleria commandant, who had successfully resisted Sansār Chand, being rewarded with a *jāgīr* in the Uāl Doāb.

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Year.	Persons	Males.	Females.
1881	730,8	380,0	350,0
1882	729,9	379,9	350,0
1883	728,0	379,0	349,9
1884	727,9	378,0	349,9
1885	726,9	377,0	349,9
1886	725,9	376,1	349,8
1887	724,9	375,1	349,8
1888	723,9	374,2	349,8
1889	722,8	373,3	349,8
1890	723,0	373,3	349,8
1891	721,0	371,4	349,7

are given below. It will be seen that the annual decrease of population per 10,000 since 1868 has been 25 for males, one for females and 14 for persons. Supposing the same rate of decrease to hold good for the next ten years, the population for each year would be, in hundreds, as shown in the margin.

But it is very doubtful how far the decrease is real, as the figures of 1868 cannot be trusted.

The decrease in urban population since 1868 has been much larger than that in rural population, the numbers living in 1881 for every 100 living in 1868 being 83 for urban, and 98 for total population. The populations of individual towns at the respective enumerations are shown under their respective headings in Chapter VI. Turning from the district as a whole to its component parts we have the following figures :—

Comparative statement of population, 1850, 1855, 1868, and 1881.

Tahsil	1850	1855	1868	1881
Kangra	164,589	181,066	211,165	218,388
Nárpur	139,253	149,993	127,368	105,244
Dehra	87,099	91,833	126,394	121,433
Hamirpur	203,577	214,675	180,133	176,609
Kangra proper	684,427	639,706	644,959	621,864
Kulu and Píásh	...	82,189	89,814	100,259
Láhaul	...	2,636	5,970	5,860
Spiti	...	2,087	8,039	2,893
Total	...	723,577	743,893	730,845

The figures here given for 1868 are taken from the *tahsil* abstracts of that year. But if the population of the separate villages now included in each *tahsil* are taken from the registers still existing in the district office and added together, we have the following results for the population of 1868 :—Kangra, 211,161; Nárpur, 127,368; Dehra, 133,535; Hamirpur, 166,913; Kulu with Láhaul and Spiti, 89,913; total, 728,890, or some 15,000 less than the published totals. As for the figures of 1850 and 1855, apart from the uncertainty already noticed, the changes in boundaries noticed at the end of Chapter II make any detailed comparison unprofitable. The population of Basí Bachertá, Sháhpur, and Kandi, which were included in 1850 and 1855, is stated to have been 41,754 souls in 1868. Assuming, for the purpose of comparison, that this number has remained constant throughout, we have for the total population of Kangra proper the following figures :—

In 1850	.. 642,673	In 1868	.. 644,959
" 1855	.. 695,012	" 1881	.. 621,864

Chapter III, A.

Statistical.

Increase and decrease of population.

PREFACE.

THE period fixed by the Punjab Government for the compilation of the *Gazetteer* of the Province being limited to twelve months, the Editor has not been able to prepare any original matter for the present work ; and his duties have been confined to throwing the already existing material into shape, supplementing it as far as possible by contributions obtained from district officers, passing the draft through the press, circulating it for revision, altering it in accordance with the corrections and suggestions of revising officers, and printing and issuing the final edition.

The material available in print for the *Gazetteer* of this district consisted of the Settlement Reports, and a draft *Gazetteer* compiled between 1870 and 1874 by Mr. F. Cunningham, Barrister-at-Law. Notes on certain points have been supplied by district officers ; while the report on the Census of 1881 has been utilised. Of the present volume, Section A of Chapter V (General Administration), and the whole of Chapter VI (Towns), have been for the most part supplied by the Deputy Commissioner ; Section A of Chapter III (Statistics of Population) has been taken from the Census Report ; while, here and there, passages have been extracted from Mr. Cunningham's compilation already referred to. But, with these exceptions, the great mass of the text has been taken almost, if not quite verbally, from the Settlement Reports of the district by Messrs. Barnes and Lyall.

The draft edition of this *Gazetteer* has been revised by Colonels Jenkins and Harcourt, and by Messrs. A. Anderson and L. Dane. The Deputy Commissioner is responsible for the spelling of vernacular names, which has been fixed throughout by him in accordance with the prescribed system of transliteration. The final edition, though compiled by the Editor, has been prepared for and passed through the press by Mr. Stack.

THE EDITOR.

Distribution of property in Pargana Kangra. (Revised Settlement, 1867.)

(revised Settlement, 1867.)												
Name and grade of caste.	No. of divisions or sub-divisions.	No. of families.	No. of holdings.	No. of shareholders.	AREA, WITH DETAILS AND CULTIVATED.				Land revenue demanded in Ropces.			
					With their own hands, or with or without the assistance of farm servants.	By farm servants only.	By tenants.	Total cultivated.				
1st grade Brahmans	9	1,853	3,013	7,029	7,027	2,120	6,618	15,701	22,319	<p>First class Brahmans are numerous in the parganas; about two-thirds of them are Negurbhais, and the rest are nearly all Bhatters. They abound most in Nagpur, Pitham, and Hihla. In the second grade the Bajra clan is the most numerous. Among first grade holders the Katoch clan holds the list with 1,144 shareholdings; next come the Gaddis with 837, and the Pitham with 625. They mostly live in Kijpiti and Pitham. In the second grade the Rajput and Pathan clans are the most numerous. There are 766 Mahajan landholders, almost all in Pitham. The first grade Sudras, Bhatils, and Thakurs, who are other possessors hold between a half and a third of the whole area, here hold less than a sixth; there are 111 Kanets in this grade, who early all belong to Haugahol and Kanet landholders. They live chiefly in the Kangra valley, and take there the piece which the Bhatils and Thakurs hold in the rest of the country. The Gaddis are of course Hindis, though I have had them shown apart from the Jais and other Hindis. The first class Gaddis are divided into Brahmins, Bhatils, Kijpitis, Khatris, Thakurs, Bhatils, Bhangeris and Khatris. The second class into Bhatils, Bhatils, Bhatils, Bhangeris and Khatris. The third class entered as second class Gaddis, but they properly belong to a different nationality, and bear the same relation to the Kanets as Haugahol to the Kanets. Bhatils, and Bhatils do to the first class Gaddis. The Bhatils are the most numerous among the Gaddis; the Bhatils and Khatris come next. These Khatris are not traders or shopkeepers like the man of the same name in other countries; they are the best class of Gaddis, and number among them the best shopkeepers and the richest and most influential men. In the parganas 3,387 acres of cultivated land, valuing Rs. 2,817-13-6, are owned by Europeans, and are not included in this statement.</p>		
2nd grade Brahmans	116	511	1,167	2,103	2,129	203	941	4,368	4,034			
Total of Brahmans	125	2,364	4,180	9,132	10,256	2,323	7,459	20,069	37,374			
1st grade Rajputs	47	876	1,482	4,311	3,722	1,321	3,741	8,911	17,735			
2nd grade Rajputs	142	1,869	5,145	9,363	13,043	862	3,562	16,237	30,813			
Total of Rajputs	189	2,745	6,627	13,674	16,765	2,183	7,126	25,073	48,571			
Khatris, Mahajans, Khatils, Kanets, &c.	4	736	916	1,678	917	107	3,686	4,791	11,103			
1st grade Thakurs	3	1,863	3,489	7,788	16,603	421	3,313	10,543	34,429			
2nd grade Thakurs	29	7,779	15,033	26,282	38,361	151	3,501	42,006	1,19,398			
Total of Sudras	31	9,642	19,522	31,069	64,172	563	6,814	81,819	1,61,899			
1st grade Gaddis	7	1,194	2,146	4,613	6,714	6	883	7,033	10,103			
2nd grade Gaddis	6	216	382	784	847	...	132	975	854			
Total of Gaddis	13	1,410	2,528	5,396	7,561	6	1,017	8,011	10,959			
Mahamadans	3	660	1,073	1,666	1,666	7	108	1,793	3,790			
Unsettled Hindu tribes	16	1,388	2,499	3,878	3,610	...	161	3,701	6,038			
Grand Total	341	17,889	36,631	66,408	93,921	6,201	26,413	1,28,618	2,71,097			

Chapter III, C.
Castes and Tribes.
Social and proprietary importance
of the different
castes.

entire population. Almost without exception, they profess themselves to belong to the great Sârsût (Saraswat) family, but recognize an infinity of internal sub-divisions. The first distinction to be drawn is that between Brâhmanas who follow, and Brâhmanas who abstain from agriculture. Those who have never defiled their hands with the plough, but have restricted themselves to the legitimate pursuits of the caste, are held to be pure Brâhmanas; while those who have once descended to the occupation of husbandry retain indeed the name, but are no longer acknowledged by their brethren, nor held in the same reverence by the people at large. In the days when these hills were the seats of petty independent princes, in every principality the Brâhmanas were arranged into classes of different degrees of purity. The Râja was always considered the fountain of all honour, and his classification, made probably at the counsel of his religious advisers, was held binding upon the brotherhood. In these graduated lists no account was ever taken of the *zamindâr*, or cultivator, Brâhmanas; these were left to themselves in ignoble obscurity. Thus, in the days of Râja Dharm Chand, the two great tribes of Kangra Brâhmanas—the Nagarkotias (from Nagarkot, the ancient name of Kangra) and the Batehrûs—were formally sub-divided into clans. Of the Nagarkotias, Dharm Chand established thirteen different families, as follows* :—

Pandit,	Nâg,	Diebat,
Mîr,	Parodit,	Awasth,
Pehra (Kanth),	Bethurch,	Upâth,
Panjarn,	Sôth,	Achâth,

Hipp (now extinct).

At the same time the Batehrûs, or the rival tribe, were also definitely disposed of. They were divided into two great classes, *Palla* and *Kacha*; and these again are sub-divided into families :—

PALLA BATEHRÛ.		
Dinî,	Pollâth,	Awasth Châth,
Thâru,	Bâthl,	Bharu Nâg,
Simtu,	Pâmbar,	Mîr Kâth,
KACHA BATEHRÛ.		
Tarnet,	Châthân,	Nâg Gôth,
Ghâgra,	Awasth Kîr Gôth,	Mîr Mîr,
Fâz,	Awasth Thâthou,	Achâth Pâthlâr,
Chajot,	Ghâth,	Pandit Barwâth,
	Awasth Ephrîth,	

In Goler and Nîrpur, once the inheritance of hill chieftains, similar gradations exist. The Brâhmanas there also have assorted themselves into classes, which it is unnecessary to detail, of different degrees of purity, the agricultural Brâhmanas being always at the bottom of the scale.

Perhaps in all the hills the Nagarkotias rank the highest. They intermarry usually among themselves, and in no case give their daughters to another tribe. A Batehrû woman is sometimes admitted to the honour of their alliance, but a Batehrû cannot aspire to a Nagarkotia bride. In the same manner the Batehrûs marry among themselves, condescending to take wives from the class next

* These details are given for account of any intrinsic interest than as a striking instance of endless ramification.

CONTENTS.

PART I.—KANGRA PROPER.

	<i>Page.</i>
INTRODUCTORY	1
CHAP. I.—THE DISTRICT	7
A.—DESCRIPTIVE	7
B.—GEOLOGY, FAUNA AND FLORA	19
" II.—HISTORY	33
" III.—THE PEOPLE	52
A.—STATISTICAL	52
B.—SOCIAL AND RELIGIOUS LIFE	58
C.—CASTES AND TRIBES	74
D.—VILLAGE COMMUNITIES AND TENURES	98
E.—LEADING FAMILIES AND JAGIRS	137
" IV.—PRODUCTION AND DISTRIBUTION	144
A.—AGRICULTURE AND ARBORICULTURE	144
B.—LIVE STOCK	169
C.—OCCUPATIONS, INDUSTRIES, AND COMMERCE	181
D.—PRICES, WEIGHTS AND MEASURES, AND COMMUNICA- TIONS	195
" V.—ADMINISTRATION AND FINANCE	204
A.—GENERAL '... ..	204
B.—LAND AND LAND REVENUE	209
" VI.—TOWNS, MUNICIPALITIES AND CANTONMENTS	246
STATISTICAL TABLES (INDEX ON PAGE II.)	

INTRODUCTORY.

General description	1
Physical divisions of the district	2
Plan of the present work—General sketch of mountain and river systems	3
General sketch of mountain and river systems	4

CHAPTER I.—THE DISTRICT.

Section A.—Descriptive—

General description—Physical features ; mountains	7
Physical features ; mountains—The Dháola Dhár or Snowy Range	8
The Dháola Dhár or Snowy Range	9-11
Talika Bangáhal	11-12
Height of principal peaks and selected stations	12
Height of principal peaks and selected stations—Valleys	13

	<i>Page.</i>
Valleys	14
The Biás	15
The Biás—Navigation of the Biás—Tributaries of the Biás	16.
Tributaries of the Biás—Rainfall, temperature and climate ...	17
Rainfall, temperature and climate—Disease	18
Disease	19
Section B.—Geology, Fauna and Flora—	
Geology—Mineral products—Iron	19
Iron	20-22
Building stone; slates—Mineral springs at Jawála Mukhi ..	22
Mineral springs at Jawála Mukhi— <i>Feræ naturæ</i> : Sport ...	23-24
<i>Feræ naturæ</i> : Sport ..	25
Birds—Fisheries—Forest trees—Wild bamboo—Cultivated bamboo	26
Pines—Oaks	27
Oaks—Other trees of the Dháola Dhár—The <i>mauhwa</i> (<i>Bassia longifolia</i>)— The <i>har</i> (<i>Terninalia chebula</i>)—Timber trees of the lower ranges ...	28
Timber trees of the lower ranges—Medicinal trees and shrubs—Wild and cultivated fruit trees—Miscellaneous trees—Flowering shrubs—List of trees	29
List of trees	30-32

CHAPTER II.—HISTORY.

Early history—Katoch dynasties	33
Katoch dynasties	34-36
Muhammadan period	36-38
Rája Sansár Chand	39
The Gurkhas—Acquisition of the district by Ranjit Singh ...	40
Acquisition of the district by Ranjit Singh	41-42
History from the death of Sansár Chand	43-44
Sikh wars, and establishment of British Rule	45-47
The mutiny	47-48
Formation of the district and its sub-divisions	48-49
Old sub-divisions—List of district officers	50
List of district officers—Development since annexation ...	51

CHAPTER III.—THE PEOPLE.

Section A.—Statistical—

Distribution of population	52
Distribution of population—Migration and birthplace of population ...	53
Migration and birthplace of population—Increase and decrease of popu- lation	51
Increase and decrease of population	55-56
Births and deaths	56
Age, sex and civil condition	57
Infirmities—European and Eurasian population	58

Section B.—Social and Religious Life—

Dwelling houses	58
Dwelling houses—Furniture	59
Food	60

	Page.
Clothing	61
Clothing—Marriage customs and infanticide—Marriages ...	62
Marriages—Polyandry and polygamy—Custom of inheritance, legitimacy, &c. ...	63
Custom of inheritance, legitimacy, &c. ...	61-66
General statistics and distribution of religions ...	66
Temples and shrines ...	67
Temples and shrines—Language ...	68
Language ...	69
Appearance—Manners and character ...	70
Manners and character ...	71-72
Contrast between the customs of the hills and plains ...	72
Contrast between the customs of the hills and plains—Poverty or wealth of the people ...	73
Poverty or wealth of the people ...	74

Section C.—Castes and Tribes—

Statistics and local distribution of tribes and castes—Caste in the hills ...	74
Social and proprietary importance of the different castes ...	75
Social and proprietary importance of the different castes—Brahmans ...	76
Social and proprietary importance of the different castes ...	77-80
Brahmans ...	81-82
Brahmans—The Bhajli—Rajputi ...	83
Rajputi ...	84-87
Rajputi tribes of the second grade ...	87
Rajputi tribes of the second grade—Rathis and Ghurathis ...	88
Rathis and Ghurathis ...	89-90
Communal castes—Religious orders ...	90
Religious orders—Geldis ...	91
Geldis ...	92-93
Kashmiri—Gujars ...	94
Gujars—The menials of the hills ...	95
The menials of the hills—The Barwala and Batwāl—The Dūmna ...	96
The Dūmna—The Koli and Dāji ...	97
The Koli and Dāji ...	98

Section D.—Village Communities and Tenures—

Original tenure of land in Kangra ...	98-99
Tenures in the lower portions of the district—The talika ...	100
The talika—The village or circuit ...	101
The village or circuit ...	102-103
The village or circuit—The hamlet ...	104
The hamlet—The individual holding ...	105
The individual holding ...	106-108
Original tenure of waste lands in rautas—Description of the rights of use in waste lands belonging, by custom, to village communities ...	108
Description of the rights of use in waste lands belonging, by custom, to village communities—Original rights of the State in waste lands within rautas ...	109
Original rights of the State in waste lands within rautas ...	110-111
Existence of a feeling of collective property in the waste on the part of the men of hamlets in certain parts of the country ...	111
Effect of our settlements upon rights in land ...	112-114
Origin of difference in land tenures of hills and plains ...	114-116

	<i>Page.</i>
Classification of village tenures—Forms of tenure of the hamlets—Proprietary tenures	115
Tenants and rent	116-117
Tenants and rent—Class of tenants who cultivate with landlords' ploughs—Tenants who cultivate with their own ploughs, &c. ...	118
Tenants who cultivate with their own ploughs, &c.—Services rendered by tenants to land-owners	119
Customary time for evicting a tenant—Prevailing understanding with regard to right of proprietor to evict	120
Prevailing understanding with regard to right of proprietor to evict—Occupancy tenants	121
Occupancy tenants— <i>Adh sáls</i> and <i>Sánjhís</i>	122
<i>Adh sáls</i> and <i>Sánjhís</i> —Area of holdings	123
Area of holdings— <i>Kharetars</i> or hay preserves	124
<i>Kharetars</i> or hay preserves	125
Rights of pasture and grazing dues—Rights in streams	126
Position to which holders of subordinato interests in the land are now entitled—Government rights in waste	127
Tenure of tea plantations	128
Government rights in waste—Village officers	129
Village officers—Headmen of hamlets or <i>tíká mukaddams</i>	130
Headmen of hamlets or <i>tíká mukaddams</i> — <i>Kotwáls</i> and village accountants ...	131
<i>Kotwáls</i> and village accountants	132
Rural police—Village menials—Agricultural labourers	133
Agricultural labourers—Forced labour (<i>begár</i>)	134
Forced labour (<i>begár</i>)	135-136
Petty village grantees—Poverty or wealth of the proprietors	136
Section E.—Leading Families and Jagirs—	
List of the principal <i>jágirdárs</i>	137-139
Settlement of the Lambagrón <i>jágir</i>	140-142
Wazíri Rúpi <i>jágir</i>	142
Settlement of the Lambagrón <i>jágir</i>	143

CHAPTER IV.—PRODUCTION AND DISTRIBUTION.

Section A.—Agriculture and Arboriculture—

General statistics of agriculturo	144
General aspect of cultivation—General system of agriculturo ...	145
Soils	146
Soils—Irrigation	147
Irrigation—Agricultural implements and appliances—Agricultural operations	148
Agricultural implements and appliances—Agricultural operations ...	149
Agricultural operations—Daily work of a plough—Employment of female labour—Manure and rotation of crops	150
Manure and rotation of crops—Double cropped land and fallows ...	151
Double cropped land and fallows—Principal staples	152
Principal staples	153
Area under crops—Wheat and barley	154
Area under crops	155
Wheat and barley—Minor spring crops—Rice	156
Rice—Maize	157
Sugarcane—Cotton—Millets—Autumn pulses	158

	<i>Page.</i>
Turmeric—Potatoes—China grass	159
Cinchona—Tea—Minor crops	160
Minor crops—Average yield, Production and consumption of food- grains	161
Arboriculture and forests—Kulu forests	162
Kulu forests... ..	163-164
Hanipur forests	164-166
Dehra forests	166
Nurpur forests—Forests in the Kangra <i>tahsil</i>	167
Forests in the Kangra <i>tahsil</i>	168
Section B.—Live-Stock—	
Live-stock—Cattle—Horses and mules—Mule-breeding operations	169
Mule-breeding operations—Buffalo runs (<i>soina, mhenhara, dhur</i>)	170
Buffalo runs (<i>soina, mhenhara, dhur</i>)	171
Sheep runs and rights and customs of shepherds... ..	172
Sheep runs and rights and customs of shepherds—Winter <i>dan</i> or sheep runs in the low hills	173
Nature of the rights of shepherds claiming a <i>warist</i> in certain <i>dans</i> or sheep runs	173-175
Fee paid to the Raja of Chamba by shepherds grazing in one part of the district	175-176
Special arrangements in force among the shepherds who grazed in Nur- pur	176-177
Spring and autumn pasture grounds on the southern slope of the Dhola Dhur	177-178
Summer pasture grounds of shepherds	178-180
Section C.—Occupations, Industries and Commerce—	
Occupations of the people	181
Principal industries and manufactures	182
Principal industries and manufactures—Sericulture	183
Sericulture	181-185
Tea	185-193
Course and nature of trade	193
Course and nature of trade—Palampur fair—Foreign trade	194
Section D.—Prices, Weights and Measures, and Communications—	
Prices, wages, rent-rates, interest—Weights and measures—Communica- tions—Rivers	195
Rivers—Post offices and telegraphs—Roads	196
Roads	197-199
Passes	199-203

CHAPTER V.—ADMINISTRATION AND FINANCE.

Section A.—General—

Executive and judicial—Criminal, police and jails	201
Criminal tribes—Revenue, taxation and registration	205
Revenue, taxation and registration—Statistics of land revenue	206
Education—Nurpur district school	207
Nurpur district school—Medical—Dharmshala leper asylum	208
Ecclesiastical—Head-quarters of other departments—Cantonments, troops, &c.	209

	<i>Page.</i>
Section B.—Land and Land Revenue—	
The administration of the Rájás	209-212
Modes of collecting the land rent or revenue, and peculiar forms of holdings under the Rájás	212-214
Forms of holdings and modes of collection of revenue in irrigated tracts	215
Forms of holdings and modes of collection of revenue in irrigated tracts—Description of the <i>banwaziri</i> or miscellaneous revenue formerly collected	216
Description of the <i>banwaziri</i> or miscellaneous revenue formerly collected ...	217
Sikh administration	218
Sikh administration—Sikh revenue system	219
Sikh revenue system	220-221
Summary Settlement	221
Kángra—Nárpur—Haripur and Nádaun	222
Kálu—Results of the Summary Settlement	223
Results of the Summary Settlement—Regular Settlement, A. D. 1848-52	224
Assessment on irrigated tracts—Assessment on unirrigated tracts—Kángra	225
Kángra	226
Kángra—Nádaun	227
Haripur—Nárpur	228
Nárpur—Financial results	229
Financial results—Method of assessment employed at Regular Settlement	230
Treatment of miscellaneous revenue—Installments of revenue—Cesses—	
Working of the Regular Settlement	231
Working of the Regular Settlement	232-233
Revision of the record, 1866-72	233
<i>Tikabandi</i> or definition of hamlet boundaries	234
<i>Tikabandi</i> or definition of hamlet boundaries—Result of the definition of hamlet boundaries; extent to which the waste lands have been subdivided	235
Consolidation of <i>mauzas</i> by transfer of outlying plots (<i>chakuk dakhil</i>)—	
Assignments of land revenue	236
Assignments of land revenue—Tenure of rent-free land	237
Assignments of land revenue	238
Tenure of rent-free land— <i>Lahrís</i>	239
<i>Lahrís</i>	240
<i>Lahrís</i> — <i>Ináms</i> —Government lands, forests, &c.—History of forest conservancy in Kángra	241
History of forest conservancy in Kángra	242-244
Certain forests of an exceptional character	244-245

CHAPTER VI.—TOWNS, MUNICIPALITIES AND CANTONMENTS.

General statistics of towns—Town of Kángra	246
Kángra	247-249
Town of Dharmśála	249-252
Town of Nárpur	252-253
Town of Sujánpur—Town of Jawála Mukhi	254
Town of Jawála Mukhi	255-256
Town of Haripur	257

Table No. 1 showing LEADING STATISTICS.

1	2	3	4	5	6	7	8	9	10
DETAILS.	District	DETAIL OF TAHSILS.							
		Kangra.	Nirpur.	Hamirpur.	Dera.	Kulu Sub-Division.	Kulu Proper.	Lahaul.	Spiti.
Total square miles (1881) ...	9,069	1,065	514	644	502	6,314	1,934	2,255	2,155
Cultivated square miles (1878) ...	957	200	180	290	220	67	60	5	2
Culturable square miles (1878) ...	383	129	39	77	65	73	73	.....	.....
Irrigated square miles (1878) ...	264	189	52	4	16	8	3	.....	.....
Average square miles under crops (1877 to 1881) ...	971	275	220	245	166	65	65	.....	.....
Annual rainfall in inches (1866 to 1882) ...	77.1	77.1	75.6	51.2	53.4	43.9	.....	.....	.....
No. of inhabited towns and villages (1881) ...	681	232	192	74	116	67	.. ..	.....	.....
Total population (1881) ...	730,845	218,588	103,244	176,609	121,423	108,981	100,259	5,860	2,862
Rural population (1881) ...	706,363	207,879	99,500	173,178	116,825	108,981	100,339	5,860	2,862
Urban population (1881) ...	24,482	10,709	5,744	3,431	4,598	.....	.....	.....	.....
Total population per square mile (1881) ...	81	205	205	274	242	17	52	3	1
Rural population per square mile (1881) ...	78	194	194	269	233	17	52	3	1
Hindus (1881) ...	687,635	207,252	88,268	170,555	116,067	103,493	99,686	5,806	1
Sikhs (1881) ...	738	112	183	161	275	7	7	.....	.....
Jains (1881) ...	133	.....	4	118	11	.....	.....	.....	.....
Musalman (1881) ...	99,148	10,970	16,781	5,774	5,070	517	522	25	.....
Average annual Land Revenue (1877 to 1881) * ...	623,756	237,272	103,426	103,921	115,110	55,027	53,086	2,188	753
Average annual gross revenue (1877 to 1881) † ...	881,219	.....	.....	.....	.....	.....	.....	.....	.....

* Fixed, fluctuating, and Miscellaneous. † Land, Tribute, Local Rates, Excise, and Stamps.

INTRODUCTORY.

THE district of Kángra, more properly called Kot Kángra, Introductory.
is the northernmost of the three districts of the Jálándhar division, General description.
and lies between north latitude $31^{\circ} 20'$ and $32^{\circ} 58'$ and east longitude $75^{\circ} 39'$ and $78^{\circ} 35'$. This vast tract, comprising an area of more than 9,000 square miles, stretched eastwards from the plain country of the Bári and Jálándhar Doábs, over the Himalayan ranges, and far into Tibet. It is bounded on the north-east by the great Himalayan range which forms the valley of the Upper Indus, and separates the district from the Tibetan region of Rakshu and the territories of the Chinese empire; on the south-east by the hill states of Bassáhir, Mandi, and Biláspur (Kahlúr); on the south-west by the district of Hushiárpur; and on the north-west by the Chaki torrent which divides it from the hill portion of the Gurdáspur district, and by the native state of Chamba. It is divided into four *tahsils*, of which those of Hamírpur, Dehra, and Núrpur lie along the south-western border of the district, where it adjoins the plains and the Siwálíks, coming in that order from east to west, and lying together with the Kángra Valley, among or below the outer Himalayas. The Kángra *tahsil* occupies the centre of the district, and connects by a narrow neck known as Bangáhal the three *tahsils* above mentioned with the outlying tract that forms the Kúlu *tahsil* or sub-division. This last includes Kúlu proper, which, lying on the hither scale of the Pír Panjál or mid-Himalayan range, belongs to India; and the outlying cantons of Lábaul and Spiti which, situated on the head waters of the Chonáb and Sutlej systems respectively, and between the mid and western Himalayas, belong rather to Tibet than to India.

Some leading statistics regarding the district and the several *tahsils* into which it is divided are given in Table No. I on the opposite page. The district contains no town of more than 10,000 souls, Núrpur with a population of 5,744 being the largest. The administrative head-quarters are situated at Dharmśála, a sanatorium lying in the outer Himalayas, some twelve miles north-east of the town of Kángra. An Assistant Commissioner in independent charge of the Kúlu sub-division, has his head-quarters at Naggar in the Kúlu Valley, at Naggar 90 miles from Kángra. Kángra stands second in order of area and ninth in order of population among the thirty-two districts of the province, comprising 8.51 per cent. of the total area, 3.88 per cent. of the total population, and 1.00 per cent. of the urban population of British territory.

Introductory.
General description.

Physical divisions
of the district.

The latitude, longitude, and height in feet above the sea of the

Town	N. Latitude.	E. Longitude	Feet above sea-level.
Kāngra	32° 5'	76° 18'	2,402
Dharmśāla	32° 10'	76° 23'	9,107
Nūrpur	32° 18'	76° 55'	2,613
Pālsampur	32° 7'	76° 38'	4,000*
Ilāmīpur	31° 40'	76° 33'	2,490*
Saīnīpur	31° 60'	76° 33'	1,035*
Dehra	31° 53'	76° 15'	1,600*
Saīnīpur	31° 55'	77° 9'	4,031

principal places in the district are shown in the margin.

The district forms two almost separate blocks, which lie one to the west, the other to the east of the outer Himalayan range

which in this direction bounds the horizon of view from the Punjab plains, and are almost separated from each other by the Chamba and Mandi States, which approach each other from the north and south respectively. The western block, which constitutes Kangra proper, is an irregular triangle, having its base towards Hushīarpur, and tapering to an angle between the native states of Mandi on the east and Chamba on the north. The eastern block may best be described as mid-Himalayan. Subject to the explanation given below, it may be taken that there are three main ranges of the Himalayas to be taken into account in the description of this district—the first, the outer Himalayan range already alluded to; the second the mid-Himalayas or central range of the system; and the third, the western Himalayas which form the southern limit of the valley of the Upper Indus. This eastern block extends from the eastern slopes of the first range to the western slopes of the third. In the trough lying between the first and the central ranges is the district of Kulu, and beyond the central range lie the two districts of Lahaul and Spiti. Kangra proper is connected with these its outlying dependencies by the *tālūka* of Bangāhal, a narrow strip of territory (at one point less than ten miles in width), which lies partly on the Kulu and partly on the Kangra side of the outer range. Kulu, Spiti and Lahaul, with the trans-Himalayan portion of Bangāhal, together form a rough oblong, measuring from north-west to south-east about 100 miles†, and having a mean breadth of about 80 miles from south-west to north-east. From the point where the Rās emerges upon the plains, a line carried due east and passing through Bangāhal to the eastern point of Spiti, measures in a straight line 174 miles.

Thus it will be seen that the district naturally breaks up into three distinct portions, which may be roughly defined as follows:—(1) *Outer Himalayan*, consisting of Kangra proper, but excluding Bangāhal‡ with an area of 2,620 square miles and a population of 613,626 souls, or 234 to the square mile; (2) *Mid-Himalayan* or Kulu (including Soorāj or Plāch) and Bangāhal, with an area of 2,039 square miles and a population of 108,497 souls, or 53 per square mile; (3) *Tibetan*, comprising Lahaul and Spiti, with an area of 4,410 square miles and a population of 8,722 souls or 2 per square mile.

* Approximate.

† From the Saīnī in Scortt to the most northerly point of Kulu the distance in a straight line is 116 miles.

‡ The area of Bangāhal is 105 square miles, and its population 8,238 souls.

These tracts are in many respects so distinct that it is quite impossible to bring the whole under any general description; while to treat them separately under each heading would break the continuity of the work. On the other hand, separate statistics are not in all cases available for the three tracts. The first or outer Himalayan tract of Kángra proper, while comprising not one-third of the area of the district, includes 85 per cent. of the total population, and pays 91 per cent. of the total land-revenue. The work will, therefore, be divided into three parts. The first, headed Kángra proper, will describe the district as a whole in all respects in which Kúlu, Láhal and Spiti do not materially differ from Kángra proper. It will also contain all the statistics, in giving which, however, separate details will be added, wherever available, for the three tracts. The second and third parts of the work, headed respectively Kúlu, Láhal and Spiti, will contain matter supplementary to the first part, and will deal with all points in respect of which these special tracts are sufficiently distinct from Kángra proper to call for separate treatment. In one small point, however, the physical divisions sketched at page 2 will be departed from. The insignificant tract of Bangáhal (see footnote to page 2) though physically belonging to Kúlu, is included in the Kángra *tahsil*, and will therefore be treated throughout as a portion of Kángra proper.

Introductory.
Plan of the present
work.

Before, however, proceeding to the description of Kángra proper it will be convenient to map out broadly the mountain and river systems of the district as a whole. The range of mountains which separates Kángra proper from Chamba and Kúlu has been hitherto spoken of as one of the main ranges of the Himalayas, and this, from a local point of view, it is. Taking, however, a more comprehensive view of the Himalayan system as a whole, the description is scarcely correct. There are two main Himalayan ranges which, with more or less distinctness, preserve a parallel course from end to end of the system. Of these, the one which, being further from India, separates the upper valleys of the Indus and Satlaj, is commonly called the western Himalayan or Zaskár range; while that which lies nearer the plains is known as the Pír Panjál or mid-Himalayas. In Kángra the latter of these ranges is orographically represented by the mountains which separate Kúlu from Spiti and Láhal. Just at the north-west corner of Kúlu, these mountains put off a branch, which, running southwards for about 15 miles, separates Kúlu from Bangáhal. It then divides into two branches, one of which continuing southward divides Kúlu from the state of Mandi, and terminates upon the Biás, while the other turns westwards and, under the name of the Dháola Dhár, separates Kángra from Chamba, and ultimately sinks upon the southern bank of the Rávi in the neighbourhood of Dálhousie. These two branches together constitute what has been, and will still for the sake of convenience be, styled the outer Himalayan range. Locally the description is correct, and the range, which is said to have a mean elevation on the Chamba side of 15,000 feet above the sea, is by no means unworthy of the designation. On the Mandi side the elevation is somewhat less. Of the main Himalayan ranges, properly so called, the mid-Himalayas rise abruptly from the valley of the Satlaj and run due north for about 40 miles, separating Kúlu from Spiti. They then trend

General sketch of
mountain and river
systems.

Introductory.
*General sketch of
mountain and river
systems.*

westwards, and continue in a northwest direction until they pass beyond this district and enter upon Chamba. A transverse range branching northwards at a short distance after the point where the turn takes place in the direction of the main range, separates Spiti from Láhau, and connects them with the western Himalayas. The latter maintain a course strictly parallel to their sister range, at first having a northerly direction, then turning abruptly westwards. The ranges here mentioned are those which determine the watersheds of the country. The three parallel lines of mountain with the transverse ranges, form four basins in which four great rivers take their rise—Biás, the Spiti, the Chenáb, and the Rávi. The Biás rises in the Rotang mountains to the north of Kúlu, and after flowing southwards for about 50 miles, turns abruptly westwards, and having traversed the state of Maudi enters Kángra proper. It receives the drainage of the Kángra valley, and then passes on into the Punjáb plains. The Spiti, rising in the district of the same name, runs due south throughout its course, and joins the Satlaj in the native state of Bassáhir. The Chenáb and Rávi, rising respectively in Láhau and Bangáhal, pass towards the north-west, north and south of the central Himalayan range, into Chamba.

PART I.

KANGRA PROPER.

KANGRA.

CHAPTER I.

THE DISTRICT.

SECTION A.—DESCRIPTIVE.

Kangra proper is bounded on the south-west by the district of Hoshiarpur; on the north-west by the district of Gurdaspur; on the north by the native state of Chamba; on the east and south-east by Kulu and the native states of Mandi and Bilaspur. It lies between north latitude $31^{\circ} 24'$ and $32^{\circ} 30'$ and east longitude $75^{\circ} 39'$ and $77^{\circ} 4'$. Along the Hoshiarpur frontier, between the points, where the Biás and Satlaj issue upon the plains, the tract measures in a straight line 68 miles. Further east its length increases slightly, so that Mr. Lyall estimates it as having an average length of 80 miles. The average breadth Mr. Lyall estimates at 36 miles. The total area is 2,725 square miles, and the population 621,864 souls, being in the proportion of 228 per square mile.* The average elevation of the cultivated and inhabited portion may be estimated as something less than 3,000 feet. It contains four out of the five sub-collectorates (*tahsils*) into which the district is divided—those of Kangra,† Nūrpur, Dehra and Hamirpur. These *tahsil* divisions have acquired their present form only since 1862‡. The indigenous sub-division of the country was into circles called *talúkas*, the identity of which is still recognized. There are in all 38 *talúka* sub-divisions which, grouped into the modern *tahsils*, are as follows:—

<i>Tahsil</i> Kangra—	Mandla	Changar-Balibár
Kangra	Mauzerin	Nagrota
Pálapur	Lodhiwán	Channaur
Bihla	Súrjpur	Gangot
Bargirāon	Nangal	Nandpur
Upla Rājgiri	Indaura	Siba
Dangibál	Khairan	Kalohn
Rāngarh	Pattahpur	Garh
<i>Tahsil</i> Nūrpur—	Chattar	<i>Tahsil</i> Hamirpur—
Nūrpur	<i>Tahsil</i> Dehra—	Jhikka Rājgiri
Jagatpur	Haripur	Tim
Kotila	Dhaucta	Nádaun
Jawáli	Mangarh	Kotlohr
Dhar Dhol	Narhána	Mahatmori

Kangra proper consists of a series of parallel ranges divided by longitudinal valleys, the general direction of which, from north-Physical Features;
Mountains.‡

* As to the pressure of the population on the cultivated area, see Chapter III, Section A.

† The Kangra *tahsil* is further subdivided, a portion being detached and placed under a *nail*, or deputy *tahsildár* who has his head-quarters at Pálapur.

‡ See below, pages 48–50.

§ For an outline of the general mountain system, see *ante*, pages 3 and 4. For its geology, see Section B of this Chapter.

Chapter I, A.
Descriptive.
General description.

Chapter I. A.
Descriptive.
Physical Features;
Mountains.

west to south-east, have determined the shape of the district. These ridges and valleys increase gradually in elevation as they recede from the plains and approach the snowy barrier which forms the northern boundary. The characteristic features of hill and valley are best defined where nearest to the plains. Thus, the border chain which separates the level tracts of the Doab from the hills, runs in a uniform course from Hájipur, on the Biás, to Rápar on the banks of the Satlaj. The valley* which it encloses, known as the Jaswan Dún preserves the same regular simplicity, and stretches in one unbroken parallel to the same extremes. But the further we penetrate into the interior of the mountain system, the less these distinctive lineaments are maintained; hills dissolve into gentle slopes and platforms of tableland, and valleys become convulsed and upheaved, so as no longer to be distinguished from the ridges which environ them. The second range is known as the Jaswan chain of hills.† It forms the northern flank of the Jaswan valley, and runs directly parallel to the outer ridge until it nears the Satlaj. Here some internal causes have intervened to disturb the even tenor of its line. Deviating in a slight curve to the south, the range divides itself into two distinct branches, preserving the same direction, and giving birth to the small secluded valley known by the local name of Choki Kotlehr, once the limits of a hill principality.

Above this range, hill and dale are so intermingled that the system of alternate ridges and valleys cannot be distinctly traced. The order of arrangement becomes frequently reversed; valleys being raised to the dignity and stature of the enclosing hills, and the hills depressed to the level of the subjacent valleys; while transverse ranges occasionally protrude themselves, and tend more completely to perplex the view. Except detached pieces of hills, such as the clear bold outline of the range which overhangs the town of Jawála Mukhi, and the noble though limited valleys which adorn the base of the snowy range, there is nothing to the ordinary observer to mark the operation of those general laws which have governed the structure of these hills. To his apprehension the country must appear a confused and undulating mass, with perhaps exceptional breaks to redeem it from the reproach of utter disorder. But to the practical geologist the organization of the hills will be visible even amidst this seeming chaos. His eye will not fail to detect the peculiar formations which denote the presence of the dividing ranges, and will supply those links in the continuity of the chain which disturbing causes may have occasionally effaced. Valleys, however transformed, will be valleys to him who looks not to accidental disguises, but to the primary characteristics which nature herself has ordained.

The Dháola Dhár or
Snowy Range

The colossal range of mountains which bounds Kangra to the north† deserves more than this passing description. The Dháola Dhár range, called by Mr. Barnes the Chamba range, is recognized by General Cunningham in his account of the Great Mountain Chains

* This outer range and the Jaswan Dún are in the Hushíarpur district.

† Or Chintpurni; see Gazetteer of Hushíarpur.

‡ As to the connection of this range with the general Himalayan system, see *ante*, pages 3 and 4.

of the Pujālī, as the first part of the chain which he designates the enter Himalaya. He puts its commencement on the right bank of the Biā, where that river, leaving Kūlu, makes a sudden bend towards the town of Mandi. From this point the range runs north; from where the old road to Kūlu crosses it by the Bajaurī pass to a point just below the Sarri pass it forms the boundary between Kūlu and Mandi, and again for some ten miles farther in the same direction the boundary between *talūkas* Bangāhal and Kūlu. It then makes a sudden bend to the west, and, passing through *talūka* Bangāhal, comes out above the Kangra Valley, and assumes the name of the Dhāola Dhār. From the point where it leaves Bangāhal to the point where the northern boundary of Kangra drops down on to the ridge of the small parallel range known as the Hāthi Dhār, for a distance of some 36 miles, it divides Chamba from Kangra. In Bangāhal its highest peaks rise over 17,000 feet, and throughout its course in the Kangra district the ridge has a mean elevation of more than 15,000 feet. At its bend to the west, on the border of Kūlu and Bangāhal, it is connected with the parallel range to the north, called by General Cunningham the mid-Himalaya, by a high ridge some fifteen miles in length and 18,000 feet in mean height, which, for want of another name, may be called the Barā Bangāhal ridge,—a name by which Kūlu men refer to it.

Although the direction of this range is in general conformity to that of the lower hills, yet the altitude is so vastly superior, and the structure so distinct as to require a separate notice. In other parts of the Himalayas the effect of the snowy mountains is softened, if not injured, by intermediate ranges; and the mind is gradually prepared by a rising succession of hills for the stupendous heights which terminate the scene. But in Kangra there is nothing to intercept the view. The lower hills appear by comparison like ripples on the surface of the sea, and the eye rests uninterrupted on a chain of mountains which attain an absolute elevation of 13,000 feet above the valleys spread out at their base. Few spots in the Himalaya for beauty or grandeur can compete with the Kangra valley and these overshadowing hills.

"No scenery, in my opinion," writes Mr. Barnes, "presents such sublime and delightful contrasts. Below lies the plain, a picture of rural loveliness and repose; the surface is covered with the richest cultivation irrigated by streams which descend from perennial snows, and interspersed with homesteads buried in the midst of groves and fruit trees. Turning from this scene of peaceful beauty, the stern and majestic hills confront us; their sides are furrowed with precipitous water-courses; forests of oak clothe their flanks, and higher up give place to gloomy and funeral pines; above all are wastes of snow, or pyramidal masses of granite too perpendicular for the snow to rest on."

The structure of these mountains is essentially different from that of the lower hills. Granite, the oldest rock, has pierced through later formations, and crowns the entire mass. The flanks of the range consist of slate, limestone, and secondary sandstone in position seemingly reversed to their natural arrangement,—that is, the sandstone, which was deposited latest and above the rest, now occupies the lowest place. The heights of these ridges and the interlying valleys increase in a progressive ratio as they recede from the

Chapter I, A.

Descriptive.

The Dhāola Dhār or
Snowy Range.

Chapter I, A.
—
Descriptive
The Dhāola Dhār or
Snowy Range.

plains. The elevation of the Doāb at the stations of Bndi Pind and Hnshiārpur is between 900 and 1,000 feet above the level of the sea. The highest point in the first range of hills is 2,018 feet. The elevation of the town of Una, in the Jaswan Dūn, is 1,404 feet, and may be taken as the mean level of the valley. Tho fort of Sola Singhi, which stands on one of the highest points of the next range, has been calculated by trigonometrical observation to be 3,896 feet high, and the temple of Jawāla Mukhi, in the valley below, has an elevation of 1,958 feet. A trigonometrical tower at Gūmbar—a station on the range above the temple—is recorded at 3,900 feet. Beyond this point the hills become too interlaced to pursue the comparison with any profit; but the gradual ascent of the country will be shown by a few of the ascertained heights in the Kāngra Valley, and of the most remarkable hills in the neighbourhood. The Kāngra Fort, situated on a small alluvial eminence, is 2,494 feet; Nagrota, a village in the centre of the valley,

Elevation of selected points in Kāngra proper.

Name.	Elevation above sea-level.	
Bndi Pind	037	
Hājipur	1,169	
First range	2,400	(Conjectural.)
Una, in Jaswan valley	1,404	Valley.
Sola Singhi, on second range	3,896	Ridge.
Jawāla Mukhi Temple	1,958	Valley.
Gūmbar hill station, on third range	3,900	Ridge.
Kāngra Fort	2,494	
Kāngra Valley	2,891	Valley.
Ditto	3,273	
Palhiār Fort	4,508	Ridge.
Snowy Peak above valley	15,956	"

is 2,891 feet; Bhawāna, a market town in the Pālmū division, is 3,270 feet; Pathiār and Asāpuri, two insulated hills intersecting the valley, are respectively 4,596 and 4,625 feet, and the highest peak of the snowy range, surmounting the whole, is 15,956 feet.

The progressive rise of the country (as shown in the margin) will be exemplified more clearly by placing the heights of the successive ranges and valleys in juxtaposition.

The breadth of these ranges and the intervening distances are very uncertain and arbitrary. The ridge which bounds the plains has a uniform width of about twelve miles, and the sides descend in nearly equal angles from the summit. The second range does not possess the same simplicity of structure, though generally more regular than any of the ranges to the north. In its upper portion, the declivities on either flank slope gradually down, affording sites for villages and terraced cultivation. But when the chain divides into two separate branches, the aspect is essentially altered; the hills rise abruptly from the valley below, and the ascent on both sides becomes toilsome and severe; the inclination is too great for anything but forest and underwood to grow. There is usually, however, a good deal of tableland at the top; and though the sides are uninhabited, the crest of the range is occupied by villages and assiduously cultivated. To the north of this range, the hills run into every variety of form and structure. As a general rule the southern slopes are wild and forbidding, and the crests rugged and angular, affording scarcely room for the foot to tread. But the northern flank of such a range will often offer a striking contrast. The descent becomes gradual and easy, and the jungle and rocks which obstructed

the traveller on the other side giro way to open fields and farm-houses, extending in successive tiers to the stream below. The contour of the snowy rango itself is of the same nature. Its appearance towards the plains is abrupt and perpendicular; while the northern spurs sweep in long and gentle slopes to the river Rāvi. In other parts, again, the entire rango will be covered with dense woods, unrelieved by a single trace of civilized life. Here and there, on crags more than usually steep, will stand a hill fort, once the scene of border hopes and jealousies, but now a mass of dismantled ruins deepening the original solitude of the place. Occasionally the hills subside into undulating knolls, scarcely to be distinguished from the level of the valleys. Here the accessible character of the country has early attracted settlers, and the whole expanse teems with the fruits of human industry.

From this description of the Dhāola Dhār it will be seen that it cuts into two halves the *talūka* of Bangāhal, which, forming a portion of the Kangra *tahsil*, has already been described as the connecting link between Kangra proper and Kulu. The northern half is called Barā Bangāhal, and is separated to the east from Kulu by the Barā Bangāhal ridge*; to the north from Lāhul by the mid-Himalayan range; to the west from Chāmbā by the Mansuāshes range; and, by a line crossing the Rāvi, from that range to the Dhāola Dhār. In Barā Bangāhal are situated the head waters of the Rāvi, which is already a good-sized river where it passes into the Chāmbā State. Barā Bangāhal has an area of 290 square miles, but contains only one village situated at the lowest point of the valley, some 8,500 feet above the sea, and inhabited by some forty Kanet families. Four years ago a number of the houses were swept away, not for the first time, by an avalanche. On more than three sides the mountains slope steeply up from the very banks of the river, and rise into peaks of from 17,000 to over 20,000 feet in height. Near the bottom of some of the ravines there is a good deal of pine forest; higher up come long bare slopes, which, when the snows are melted, afford splendid grazing for some three months for numerous flocks of sheep and goats from Mandi, Pālan and Lower Bangāhal. Above these grazing grounds come glaciers, bare rocks and fields of perpetual snow. The southern half of *talūka* Bangāhal is called Chhotā Bangāhal, and is divided into two parts by a branch range of over 10,000 feet in height thrown out to the south by the Dhāola Dhār. This is the rango which runs above Bīr and Komāndh, and by Futakal to Mandi. The country to the east of this rango is known as Kotli Sowār, or Andarla and Bāhirlagarh, and contains the head waters of the Uī river. Some eighteen or nineteen small villages, inhabited solely by Kanets and Dāghis, are scattered here and there in the lower part of the valleys. The slope of the ground is everywhere very steep, and the general appearance of the country wild and gloomy. Considering the southern aspect of the country, it is extraordinary that the glaciers are found so low down, and that

Chapter I, A.

Descriptive.

The Dhāola Dhār or
Snowy Range.*Talūka* Bangāhal.

* The transverse range already alluded to as connecting the Dhāola Dhār with the central Himalayan range. It is some 15 miles in length, and 18,000 feet in mean height.

Chapter I, A.
Descriptive.
Talika Bangáhal.

the climate is so cold as it is. The rest of the *talika* to the west of the range above Bír is generally known as Bír Bangáhal. It is shut in from the Kangra valley by a rango (the Paprola Dhár) low at this point, but which, after crossing the Binoa at Paprola, runs a long course in Mandi, where it acquires the name of the Sikandarí Dhár, and attains a considerable elevation. Bír Bangáhal is one of the prettiest parts of the district, but, though it has some character of its own, it is in all respects too like the rest of the country along the foot of the Dháola Dhár to require a separate description; the same may be said of its population, in which there is only a small admixture of Kanots and Dághis.

Height of principal
peaks and selected
stations.

The following list of the heights in feet above sea-level was obtained by Mr. Barnes from the Trigonometrical Survey Office in 1850:—

Memo. of Trigonometrical heights in Kangra, Hushiárpur, Mandi and Kulu taken from the Grand Trigonometrical Survey.

Places and points intersected.	Trigonometrical heights.	Districts.
	Above sea-level. Feet.	
Sola Singhi Fort, platform	8,886	Kangra.
Kotlohr Fort	8,538	Ditto.
Jawálagarh Fort, above Jawála Mukhi	3,359	Ditto.
Kotila or Kotta Fort, Núrpur road	2,151	Ditto.
Núrpur Fort, parapet wall of flag-staff	2,125	Ditto.
Báthi-ká-shár, platform on summit	6,328	Ditto.
Tarágarh Fort, (top of white tower)	4,306	Chamba.
Tiloknáth Fort, Hainktank	2,445	Kangra.
Sháhpur platform, Kangra valley	2,438	Ditto.
Katocha, hill station, near high road from Amb to Kangra	3,140	Ditto.
Ribbita Fort	3,250	Ditto.
Hájpur Fort	1,100	Hushiárpur.
Badi Pind, white house top	837	
Kotwál Báhi Fort, Kotlohr	4,273	Ditto.
Una Dom	1,491	Ditto.
Sidpur Tower, Haripur	2,380	Kangra.
Sid (near Nádaun)	3,684	Ditto.
Babauridebi, hill station, Sikandar Rango	6,150	Mandi.
Márwadebi hill station, Sikandar Rango	6,744	Ditto.
Falákát, hill station, near road on ridge from Kangra to Mandi	7,281	Ditto.
Danga, hill station, ditto	6,600	Ditto.
Langot, hill station, ridge above Gima Salt Mines	7,597	Ditto.
Jángarilla, hill station, a mile west of Bába-ká-jot	11,622	Kulu and Mandi boundary.
Hájpur old fort, same ridge	10,089	Ditto.
Adanpur ditto, same ridge	9,224	Ditto.
Kokán hill station, above Kokán village	8,695	Kulu.
Phagni, hill station, above Bláser village	12,341	Ditto.
Sujánpur Mausoleum, on Btán	2,022	Kangra.
Asápur, revenue hill station, platform	4,625	Ditto.
Tira hill temple	2,545	Ditto.
Jawála Mukhi Temple	1,958	Ditto.
Patliár Fort, revenue hill station, platform	4,490	Ditto.
Cholang-diláisi, hill station	9,331	Ditto.
Kandolra, revenue hill station, platform	3,414	Ditto.
Bawárna bazar (flag on road through bazar)	3,273	Ditto.
Nagrota bazar ditto	2,891	Ditto.
Hánsitilla, hill station	10,250	Ditto.

Places and points intersected.	Trigonometrical heights.	Districts.
	Above sea-level. Feet.	
Chāndarbanilla, hill station ...	9,063	Kāngra.
Kanbyāra Temple ...	4,742	Ditto.
Jarsit, revenue hill station, platform ...	3,830	Ditto.
Sakho, revenue hill station, platform ...	3,614	Ditto.
Deputy Commissioner's house, Kāngra ...	2,773	Ditto.
Kāngra Bhawan, or golden temple ...	2,674	Ditto.
Kāngra Fort, foot of staff ...	2,401	Ditto.
Bhāgra Cantonment, foot of flag-staff ...	4,133	Ditto.
Major Ferris's house, top of roof ...	6,160	Ditto.
Mr. Barnes's house (floor of verandah) ...	4,870	Ditto.
Dharmśāla, revenue hill station, platform ...	3,280	Ditto.
Ratangiri Fort (old) ...	10,331	Kālu.
Debidhar old fort ...	9,604	Ditto.
Biās river, near Lambagiraon ...	1,693	Kāngra.
Baijnāth Temple, Hājicel ...	3,412	Ditto.
Ajju Fort, highest building ...	4,907	Mandi.
Kamla Fort, hill temple ...	4,660	Ditto.
Chalātrabatti, on high road ...	3,923	Ditto.
Gama village, above Salt Mines ...	5,103	Ditto.
Tang hill temple (near old fort) ...	9,605	Ditto.
Shikāri Dohi ...	11,135	Ditto.
Mandi Temple, on Biās river ...	2,567	Ditto.
Baira, hill fort ...	3,561	Ditto.
Feriba, hill station ...	9,408	Ditto.
Siach, old fort ...	9,025	Ditto.
Tiani, old fort ...	4,140	Bilaspur.
Bansiri Palace, Sukhet ...	3,285	Sukhet.
Town of Sukhet ...	3,010	Ditto.
Saltānpur, Hwāskhāna dom ...	4,118	Kālu.
Drotiba, Snowy Peak ...	20,477	Ditto.
X—Snowy Peak ...	15,183	Ditto.
B—Snowy Peak (Gaira-kā-jot) ...	17,103	{ Kālu and Chamba boundary.
V—Snowy Peak (Thamer-kā-jot) ...	10,729	Ditto.
B—Snowy Peak (highest of cluster near Bādla) ...	15,937	{ Kāngra and Chamba boundary.
A—Snowy Peak (above Rajale village) ...	14,170	Ditto.
Jangarilla (west of Baba-kā-jot) ...	11,622	{ Kālu and Mandi boundary.

Chapter I, A.

Descriptive.

Height of principal peaks and selected stations.

Valleys.

Of the valleys of the system, only the Jaswan Dūn in Hushiārpur has any pretensions to symmetrical arrangement. Its average width is about ten miles.* The next valley, though less clearly defined, is distinctly traceable from Dutwāl, on the borders of Kahlūr, to Shikālpur on the banks of the Rāvi. It runs the entire length of the district, and traverses the *parganas* of Nādhun, Haripur and Nūrpur. At the south-eastern extremity the valley is little more than a ravine between the ridges that environ it. The surface is extremely rugged and broken, and from point to point is scarcely five miles broad. Across the Biās, which intersects the valley at Nādhun, the space widens, and below the town and fortress of Haripur expands into a noble and fertile plain, inferior only to the valleys that skirt the snowy range. Beyond Haripur the country again becomes contracted and uneven, and, with few exceptions, wears the same appearance until it reaches the Rāvi. The upper valleys of Kāngra are worthy of the range under whose shelter they are embosomed. As this gigantic chain surpasses all its

* The width ranges from four to fifteen miles.

Chapter I, A.
Descriptive.
Valleys.

fellows in sublimity and grandeur, so the Kāngra basin for beauty, richness and capacity stands equally unrivalled. The length of the valley may be computed at twenty-six miles; the breadth is irregular. Towards its eastern extremity, the valley extends in one continuous slope from the base of the hills to the bed of the river Biās, a distance of twenty miles. Near the town of Kāngra a series of low tertiary hills encroaches upon its limits, and reduces the width to twelve miles. Higher up, in a north-westerly direction, the valley becomes still more confined, and is at last terminated by a low lateral range, covered with dwarf oaks, an offset from the upper hills. After a short interval, continuations of the same basin again reappear, in the native state of Chamba.

From end to end of the district the contour of the valley is pleasantly broken by transverse ridges and numerous streams which descend from the mountains above. A hundred canals, filled with clear water, intersect the area in all directions, and convey irrigation to every field. Trees and plants of opposite zones are intermingled. Alpine vegetation contending for pre-eminence with the growth of the tropics. The bamboo, the *pīpal* and the mango attain a luxuriance not excelled in Bengal; while firs and dwarf oaks, the cherry, the barberry and the dog-rose flourish in their immediate vicinity. Among cereal productions, rice and maize alternate with wheat, linseed, and barley; and three-fifths of the soil yields double crops in the course of the year. The dwellings of the people lie sprinkled in isolated spots over the whole valley, every house encircled by a hedge of bamboos, fruit trees and other timber useful for domestic wants. Sometimes a cluster occurs of five and six houses, and here a grain-dealer's shop and extensive groves denote the head-quarters of the township. These scattered homesteads, pictures of sylvan elegance and comfort, relieve the monotonous expanse of cultivation, and lend an additional charm to the landscape.

There are mountainous masses still undescribed, which it is difficult to bring under either of the broad distinctions of ridge or valley. If they fall under either definition, they should properly be classed as valleys, although in shape and aspect they more resemble hills. Besides being contained within the parallel chains and on the area that would be occupied by the valley, they belong to a later formation. Instead of the secondary sandstone, we have a clay soil and rounded pebbles mixed with conglomerate rocks. Such, for instance, are the low alluvial eminences which constitute the *talūkas* of Bargirāon, Tīra, Mahal Mori, and that portion of Rājgiri south of the river Biās. An English traveller, Mr. Vigne, passing through the hills of Mahal Mori, compared them not inaptly to an agitated sea suddenly arrested and fixed into stone. The crests are like angry waves succeeding one another in tumultuous array, and assuming the most fantastic forms. Viewed from a distance, when the tops alone are visible, these hills have a bleak and barren aspect. Their sides are often bare and precipitous, and the whole tract is entirely destitute of forest trees. Between these dreary hills, however, are fertile glades and hollows where cottages

nestle under the hill-side, and corn waves luxuriantly, protected from the winds that desolate the heights above.

The Biās is the principal river of Kangra proper, and, with few exceptions, receives the entire drainage of its hills. It rises in the snowy mountains of Kūlu,* and, after traversing the native principality of Mandi, enters upon Kangra proper at Sanghol, in *talika* Rājgiri, on the eastern frontier. From this point the river pursues a south-westerly course, and, piercing the Jawāla Mukhi range of hills, descends upon the valley of Nādaun. Here the Jaswan chain obstructs its further passage to the south, and the stream trends to the north-west in a direction parallel to the strike of the hills. At Mīrthal Ghāt beyond Rājpur, the hills subside, and the liberated river, sweeping round their base, flows in an uninterrupted line towards the plains and the sea. The direct distance from Sanghol to Mīrthal is about 65 miles, and the meandering line of the river about 130 miles. From Sanghol to Reh, in the Nūrpur *tahsil*, the river generally maintains one channel. Below this point it divides into three branches, but shortly after passing Mīrthal is again reunited into one stream. The elevation of the bed of the Biās at Sanghol is 1,920 feet, and at Mīrthal about 1,000 feet, which gives an average fall of seven feet to every mile of the river course.

Although the current is broken by frequent rapids, there are ferries along the whole line where boats ply with safety all the year round. The highest place on the river where a boat is used is at Mandi-nagar, the head-quarters of the Mandi State, 2,557 feet above the sea. The next point is Sanghol, where Kangra proper begins. From Sanghol to Mīrthal there are eleven ferries, chiefly opposite large towns or on high roads. At the Tīra ferry, communication by boat is suspended during the height of the rains, owing to the dangerous velocity of the current and the rocky character of the channel. Between these ferries there are numerous petty crossings where travellers and goods are carried over on *dardis* or inflated skins. The people who work these skins are Hindis of low caste, but bold and skilful in their calling. They will launch out in the heaviest floods, when a boat would be utterly unmanageable. The plier balances himself with his belly resting across the skin, the hands in front, and the legs unencumbered hanging on the other side. In his right hand he carries a small paddle, and his legs are worked in unison with the movements of the hand. The traveller sits astride on the skin, inclining himself forward over the balanced body of the conductor. Sometimes another *dardi* will accompany for safety, and carry the traveller's load. In violent floods, when the waves are high, accidents sometimes occur; the skin comes in contact with a wave, and the shock maims the inexperienced wayfarer. But the plier and his skin seldom part company, and are almost sure to come to shore. These skins are made of the sewn hide of the buffalo, rendered air-tight.

The river is at the lowest during the winter months of December, January and February. During this season, the water is clear and transparent, and murmurs gently over stony rapids, or reposes in deep lagoons. After February the current gradually increases in

Chapter I. A.

Descriptive.

The Biās.

* See below, Part II.

Chapter I, A.
Descriptive.
The Biás.

depth and velocity, as the snows begin to yield before the heats of approaching summer, and the water becomes daily more discoloured and the stream more rapid until the periodical rains commence. During July and August the floods are at their height. The broad stony bed of the river is then a sheet of water: every rock and island is temporarily submerged, and the distinctions of reach and rapid are lost in one harse, turbid and impetuous current. During the winter months the river becomes fordable, particularly in places where the stream is divided into two or more channels. The banks of the river are generally abrupt, and are cultivated only below Dehra and in the neighbourhood of Mirthal where, the hills having subsided and the country become more open, the stream spreads through a level country. The river's bed is for the most part rocky, and during the flood season huge boulders and masses of rock become displaced, and are carried down by the force of the current. There are a few islands in different parts of the river, but too small to be brought under cultivation, and they are for the most part submerged in the flood season. The tortuous curso of the river, the uncertainty and narrowness of the main channel, the force of the current at all times except in the three winter months, and the number of rapids, render the current extremely dangerous to boats, and the river is not navigable except for ten or fifteen miles before it leaves the district. There is a bridge of boats at Dehra, on the Hushliápur and Kangra road. It is open between October and May, but dismantled during the four months of the flood season. There are also boat ferries at Tíra Snjánpur, Nádaun, Chamba, Síba, Dáda, Rai Riáli and Thákurán. The water of the Biás is not extensively used for irrigation; the confined nature of the stream and the abruptness of the banks making such use of its water impossible. Below Dehra there are a few irrigation channels deriving their supply from the river.

Navigation of the
Biás.

The narrowness and intricacies of the channel, the force of the current, the numerous rapids, and the danger from boulders and sunken rocks, prevent any systematic navigation upon the Biás. In the lower part of the district, where the river is more open, it is navigable for ten or fifteen miles, and boats descend sometimes to the plains, but seldom come up the river. There are no towns or large villages in the neighbourhood of this part of the stream. The only boats used are small and flat-bottomed, with sharp bows, high prows, and square sterns. There are about twenty-four boats belonging to the district, most of which are used for the bridge of boats at Dehra, and for the principal ferries.

Tributaries of the
Biás.

The principal tributaries of the Biás during its course through Kangra proper descend from the lofty range which divides the district from Chamba. The first of these is the Binon, which rises in the hills above Baijnáth, a celebrated hill shrine, and after receiving the Awa, a snow-born stream and two or three minor affluents, joins the Biás above Sanghol. This river is remarkable as the boundary during the greater part of its course between Mandi and Kangra. Next comes the Nigúl, a stream which discharges itself into the main artery opposite Tíra Snjánpur. Then

succeed the Ban Ganga, running under the walls of Kánga; the Gaj, memorable as the route by which a siege train of artillery in 1846 attained the upper valleys; and the Dehr, which flows past the fortress of Kotla. All these rivers have their source in the snowy range. Beyond these is the Bál, rising in the lower hills between the *parganas* of Haripur and Núrpur; and lastly comes the Chaki, which now forms the boundary of the district, separating it from Gurdáspur. These are the principal feeders which enter on the right bank of the river. Each of them before reaching the Biás is swelled by the accession of many petty rivulets, and is the centre in itself of a separate system of drainage. On the left bank, the tributaries are few and unimportant. Two streams, the Kunak and the Mán, join the Biás near Nádaun, and another, the western Sohán, mingles its waters near Tilwára Ghát. These are the only perennial streams, and the volume of them all would not equal the smallest of the northern affluents.

The northern tributaries, except the Binoá, on their course to the Biás, are all available for the purposes of irrigation. The Awa and Nigúl are proverbially the lifeblood of the Pálam valley. The Ban Ganga and the Gaj do double duty, and, after irrigating the upper valleys of Kánga and Rihla, descend to fertilize the level expanse beneath Haripur called the Hal Dán. The Dehr, the Bál and the Chaki, each according to its extent, diffuse abundance along their banks. The Mán and Kunak run in deep channels, and yield no water for purposes of irrigation. All these streams become angry and dangerous torrents in the rains. Those that rise in the snowy range remain surcharged for days and utterly impassable. At all times during this season the passage is one of difficulty and hazard, particularly in the upper part of the river's course; the bed of the stream is choked with boulders thrown off from the mountains above, and the fall is so rapid that few can stem with safety the velocity of the current. The footing once lost is never recovered; and the unfortunate traveller is whirled to his fate against the rocks below. Lower down, when boulders cease and the streams run smooth, inflated skins are used for crossing.

The rainfall varies remarkably in different parts of the district. The average annual fall exceeds 70 inches; along the side of the Dháola Dhár it mounts to over 100; while ten miles off it falls to about 70, and in the southern parts to about 50. Bará Bangáhal, which is on the north side of the Dháola Dhár, has a climate of its own. The clouds exhaust themselves on the south side of the great range; and two or three weeks of mist and drizzle is all that is felt there of the monsoon.

Year.		Tenths of an inch.
1882-83	...	1,534
1883-84	...	1,487
1884-85	...	1,009
1885-86	...	1,009

Table No. III shows in tenths of an inch the total rainfall registered at each of the rain-gauge stations in the district for each year, from 1866-67 to 1882-83. The fall at head-quarters for the four preceding years is shown in the margin. The distribution of the rainfall throughout the year is shown in Tables Nos. IIIA and IIIB.

Chapter I, A.
—
Descriptive.
Tributaries of the
Biás.

Rainfall, temperature and climate.

Chapter I, A.

Descriptive.

Rainfall, temperature and climate.

The official returns of temperature at Dharmśāla for three years ending 1873-74 are as follows:—

Temperature at Dharmśāla, 1872-73—1873-74.

Year.	TEMPERATURE IN THE SHADE (IN DEGREES FAHRENHEIT.)								
	May.			July.			December.		
	Maximum.	Minimum.	Mean.	Maximum.	Minimum.	Mean.	Maximum.	Minimum.	Mean.
1871-2	100	50.8	77.8	80.8	61	73.70	74	40	52.85
1872-3	100	53	76.95	108	72	85.67	70	31	61.25
1873-4	97	52	70.35	93	59	73.5	60	34	52.85

Mean Temperature of the town of Kangra.

WINTER.	SPRING.	SUMMER.	AUTUMN.	Year.
December, January, February.	March, April, May.	June, July, August.	September, October, November.	
52.0	70.0	80.0	67.7	67.6

The mean temperature of the town of Kangra is quoted by Mr. Lyall from Messrs. Schlagintweit's tables as shown in margin.

The mean temperature of inhabited parts of the slopes of the Dhāśāla Dhār, or Chamba range, is probably some eight degrees lower

than this, and that of the southern portion of Kangra proper is much higher.

Disease.

The endemic diseases of this district are fevers (intermittent and remittent) and goitre; scurvy also is prevalent. The former disorders are mainly attributable to the very extensive rice cultivation, by which the whole valley is converted into a vast swamp. While this state of things remains, no improvement in the general health of the population is possible. This condition is purely artificial, as the natural drainage of the valley is perfect; but to drain the ricefields would be to put a stop to the cultivation of that grain; it is not therefore likely to be carried out. The fever months are August, September, October, and November. During the rainy season, while the temperature is equable, there is but little sickness; but when the nights begin to be chilly, and the effect of the dampness is intensified by cold winds from the hills, the whole population is struck down at once. Goitre prevails extensively. A year ago, samples of water from several places in which the disease is prevalent were sent to Calcutta, by order of Government, for analysis; but as yet nothing has transpired as to the result. The prevalence of scurvy has given rise to some discussion; but hitherto no satisfactory conclusion has been arrived at as to its cause. Two diseases are very prevalent throughout the district, viz., goitre and syphilis. Goitre prevails endemically throughout the whole of the district, but more specially at the base of the higher hills on the north; it is equally prevalent among males and females and among all classes of the community. Syphilis is unusually prevalent in the district, more specially in Kulu; the principal cause doubtless being the practice of polyandry which is very common among the people; their very dirty habits of living

also tend to aggravate the disease. Leprosy prevails to a slight extent, but not more so than in other districts of the Punjab.

Tables Nos. XI, XIA, XIB, and XLIV give annual and monthly statistics of births and deaths for the district and for its towns during the last five years; while the birth and death rates since 1868, so far as available, will be found at page 56 for the general population, and in Chapter VI under the heads of the several large towns of the district. Table No. XII shows the number of insane, blind, deaf-mutes and lepers as ascertained at the Census of 1881; while Table No. XXXVIII shows the working of the dispensaries since 1877.

Chapter I, B.
Geology, Fauna
and Flora.
Disease.

SECTION B.—GEOLOGY, FAUNA AND FLORA.

Our knowledge of Indian geology is as yet so general in its nature, and so little has been done in the Punjab in the way of detailed geological investigation, that it is impossible to discuss the local geology of separate districts. But a sketch of the geology of the province as a whole has been most kindly furnished by Mr. Medlicott, Superintendent of the Geological Survey of India, and is published in *extenso* in the Provincial volume of the Gazetteer series and also as a separate pamphlet.

Geology.

Valuable metal ores are known to exist in the Kangra hills,* and are worked with sufficient results to meet the local demand, but the scantiness of the ore, and, where this does not exist, difficulties arising from the want of means of carriage, and scarcity of fuel in sufficient quantities in the immediate neighbourhood of the works, have formed hitherto an effectual bar to the prospect of profitably working the mines on a large scale. Iron is the metal most widely found, but ores of antimony, lead and copper are also present. Gold too is found in small quantities mixed with the sand of the Bías. Coal, or rather lignite, is also produced, but in insignificant quantities. The Administration Report for 1882-83 shows eight iron mines in Bír Bangshāl yielding 90 manuls a year; and 27 slate quarries in Dauli and elsewhere, yielding 228,500 slates annually.

Mineral products.

Iron is worked at several points in the Dhāolā Dhār, but more especially in a cluster of villages lying to the east of the village of Bír, which is itself 28 miles in a straight line from the Kangra fort. The mines of this locality were scientifically examined in 1853 by Mr. Macardien, of the Geological Survey, and were subsequently, in 1856, visited by a Committee appointed for the purpose by the Punjab Government, of which Mr. Macardien was again a member, being accompanied by Major Lake, Commissioner of the division, an officer of the Royal Artillery and two civil engineers. From the reports of Mr. Macardien and the Committee, it appears that the iron ore is found in practically inexhaustible supply. It is in the form of crystals of magnetic oxide of iron embedded in decomposed and friable mica schists. The mining district extends for some 1½ miles along the banks of the river Ul, its centre being at the village of Dharnāni. Throughout the whole of this distance, the ore is

Iron.

* As to metals of Kālu and Spūh, see below, Part I II and III.

Chapter I, B.
 —
 Geology, Fauna
 and Flora.
 Iron.

found in greater or less abundance, the ferruginous range of which the base is washed by the Ul, being described by Mr. Macardien as "covered with a thin bed of earth, but mostly composed of schists in which is found the magnetic oxide of iron." At Dharmani, the site of the principal mines, a slip on the face of the hill has exposed the veins to a considerable extent, and the schist at the same time is peculiarly soft. The other mines in the Bir district visited by the Committee in 1856, are named Dewal, Naolitha, Khodki-khad, Malla Sarmáni and Dewal. There are also furnaces supplied from Dharmani at Nári, Baklai and Gári.

The ore thus found is of the same nature as the products of the best mines of Sweden, and is worked, as there, at its out-rop in open quarries. It is one of the most valuable ores of iron, being readily reduced, in contact with charcoal, in furnaces of the simplest construction, and yielding the very best quality of iron. Some of the metal from these and other mines in Kangra was sent to England in 1858 for the purpose of obtaining an estimate of its value. It was tested at the "Atlas" Works of Messrs. Sharp, Stewart and Co., Manchester, and by Messrs. Lloyd, Forster and Co., Wednesbury. At the former manufactory, while the best English iron yielded at a pressure of about 56,000lbs. on the square inch, the Kangra iron in the state in which it was sent (it had been forged into five foot bars at Mádhapur) required a force of 61,300lbs. per square inch to break it, while the same iron hammered at Manchester sustained a pressure of 71,800lbs. per square inch before it gave way. The above results must be deemed highly satisfactory, and clearly indicative of the value of the iron. Messrs. Lloyd and Co. described the metal as of pure charcoal manufacture, quite equal to any of the usual metals of that description imported into England. The particulars of the trials to which the iron was submitted are given at page 5 of *Punjab Products*.

Messrs. Sharp, Stewart and Co. considered the iron to be equal in quality to Yorkshire iron, and gave the price likely to be realized by its sale in England to be from £17 to £21 per ton according to the shape in which it was imported. Even allowing for the great fall in the price of iron which has taken place since 1858, there would appear to be room still for a considerable margin of profit upon working the mines, as iron can be purchased on the spot from the native workers at the rate of Rs. 1-14 per maund for the first quality, and Rs. 0-15 for the second quality, rates which converted into English measures represent respectively £5 5s. and £2 8s. 6d. per ton.* The native method of production is extravagant and imperfect, so that with scientific treatment the ore might be expected to yield more iron at a smaller cost.

The native smelting furnace is conical in shape, three feet in height by one in diameter; it stands upon an iron grating having a hollow in the ground underneath to receive the melted metal, and bellows attached to either side. The fuel employed is charcoal made from the wood of the *chil* (*Pinus longifolia*). The present

* It should be stated that the sample sent to England cost Rs. 5 per maund or £14 per ton at Kangra. This rate was probably excessive. The Mundi Raja pays the native iron workers of his state Re. 1 per maund, or £2 16s. per ton.

number of smelting furnaces worked by natives of the place in connection with these mines is nineteen and the official return of mineral produced during 1882-83 is ninety maunds only, or $3\frac{1}{2}$ tons. Mr. Macardien mentions that in 1853 there were from 100 to 116 furnaces, each of which he estimated to turn out monthly four maunds or one-seventh of a ton of iron.

The obstacles to be contended with in any attempt to extend the manufacture lie in the remoteness of the mines from any large market; the inadequate supply of fuel in the immediate neighbourhood of the mines; the imperfect means of communication, and the limited amount of labour available. Attempts to work these mines by means of machinery procured at some cost have been unsuccessful so far owing to these unfavourable reasons combined; and the disappearance from the neighbourhood of the low caste *lohars* has still further lessened the chances of the mines being worked to profit under direct management, or to their yielding any considerable income from leases taken by private individuals. The receipts from the leases have fallen so low as Rs. 118 for 1884-85. Against these difficulties may be balanced the native excellence of the ore; the possibility of extending the system of roads, to which no insuperable obstacle exists; the boundless supply of fuel obtainable under a proper system of forest conservancy (now introduced) from forests at no insurmountable distance from the mines; and an unlimited and costless motive power for machinery ready to hand in the mountain streams which in many cases (particularly at the Bir mines) pass close to the scene of excavation. Undoubtedly, the forests now in the immediate neighbourhood of the Bir mines are not able to supply a sufficiency of charcoal to admit of an indefinite extension of the works, on the native system. But the wastefulness of this system is prodigious. It appears that for the production of one ton of crude iron, some 28 trees have to be sacrificed, while to purify the iron for the market a still greater expenditure is incurred. The committee of examination gives the following figures:—

	Maunds.	Tons.
Estimated output of iron at Bir, per annum ...	2,800	100
Charcoal expended for this amount of iron ...	6,600	200
Weight of wood required for this amount of charcoal ...	28,000	1,000

Each tree being supposed to give ten maunds of wood, it follows that 2,800 trees are annually expended at Bir for the production of 100 tons of iron. The committee's report then continues as follows:—

"If iron were made on an extensive scale by the native process now in vogue, no extent of forest would be sufficient: and, although the banks of the Ul and its tributaries are in some places well clothed with timber, it would soon be expended, if measures were not taken to renew the supply by means of plantations, and a proper forest conservancy. Were this point judiciously attended to, and improved methods of manufacture introduced both for charcoal and iron, the supply of fuel might keep pace with the demand. When the timber in the immediate neighbourhood of the mine was exhausted, it could be brought at no great expense from the higher mountains, and be floated down the various streams which intersect the *taluka* of Bir. It may be noted here that,

Chapter I. B.
—
Geology, Fauna
and Flora.
Iron.

Chapter I, B.
 ———
 Geology, Fauna
 and Flora.
 Iron.

although at some distance, vast quantities of fuel could be procured from Kálu, which is a highly wooded country, and contains some large and extensive forests."

As regards the supply of fuel, it is satisfactory to observe that the paragraph here extracted is quoted with apparent approval by no less an authority than Dr. Cleghorn, Conservator of Forests in the Panjáb, in his report for 1864. There would seem therefore reason to anticipate no insurmountable difficulty in the matter of fuel, supposing capital and European skill to be brought to bear upon the development of the industry, Mr. Macardien certainly draws a hopeful picture of success in such an undertaking. After several experiments he ascertained that 100lbs. of schist yielded from 15 to 25lbs. of oxide of iron, "pure-worked in their natural state." These results, indeed, he describes as *poor*, but adds, that "by applying to the mines the resources of art, they may be brought to a richness equal to the best mines in Sweden, while from the friable nature of the schist, it would be possible, with ease and at a trifling cost, to deliver to the melting furnaces ore nearly pure, the reduction of which would be easy, the returns from it abundant, and the superiority of quality indisputable." A motive power for the necessary machinery would be supplied by the Ul, a torrent which flows past the base of the hills.

Building Stone :
 Slates.

Sandstone of various degrees of hardness, and suited for building purposes, is found throughout the district. In the metamorphic strata of the upper Kángra range limestone is found in great abundance, and a rock that represents or is associated with the salt rock of the neighbouring state of Mandi, can be traced over the border from that state into Kángra. In the schistose strata of the same range the well known slates of Dharmasála and Narwána are found. These are more siliceous and harder than Welsh slates, but are all that could be desired in point of feasibility. Being almost crystalline in structure, they are too coarse for many purposes to which slates are usually applied; but in point of durability, from their hardness, they are superior to Welsh slates. European capital has lately been applied to working slates at Kaniára with much success. Smaller quarries are also worked by natives on the ranges surrounding Dharmasála. The receipts for the year 1883-84 were as follows:—Kaniára, N. E., Rs. 12,178; Dharmasála, N., Rs. 1,350; Narwána, S. E., Rs. 1,000; Kareri, N., Rs. 40. The use of slates for roofing is much extending, and the majority of well-to-do land-owners, within easy reach of the quarries, have adopted it for their houses. The slates are largely exported to Jalandhar, Ambála and other places. The heavy cost of carriage stands in the way of large exports, and the greater portion of the outturn is consumed locally.

Mineral Springs at
 Jawála Mukhi.

In the neighbourhood of Jawála Mukhi, a town situated twenty-two miles to the south of Kángra, there occur, at intervals extending over some thirty miles, six mineral springs issuing from the southern base of the range of hills known by the name of Jawála Mukhi. They contain a considerable quantity of chloride of sodium (com-

mon salt) and iodine in the form of iodide of potassium. A good account of the springs, given in *Punjab Products*, is here extracted :—

"In proceeding by order of their respective positions, and taking for starting-point the limits of the Jawāla Mukhi valley, naturally formed by an elbow of the Bīās near Nālaun, the salt ioduretted springs are placed in the following order: 1st, Kupera; 2nd, Jawāla (two springs); 3rd, Jawāla Mukhi; 4th, Nāgia; and 5th, Kanga Bassa. The first three are situated at equal distances of about four miles one from the other, the fourth at about three miles from the third, and the fifth at about twenty miles from the fourth. In general, the greatest uniformity exists in this range of hills. The argillaceous marls alternate towards the superior part, with a rough and friable micaceous sandstone; and at the inferior part, with a sandstone also micaceous, harder, smaller grained, and of a bluish colour, held together by a calcareous cement. After this comes the same sandstone, in which are embedded a few stones of variegated grit and micaceous sandstone, and next to it a scanty calcareous formation in the state of travertine; at last, on nearing Kangra, and leaving the springs, there are some conglomerates, composed of granite, of mica schists, of quartz, and of variegated sandstone, also bound together by a calcareous cement, alternating at first with the grit, and afterwards forming whole beds by themselves. The natives of the place affirm that the saline matter in the springs became more abundant during the rains, and that it yielded them a large quantity of salt. The saline springs contain, in 100 parts, the following quantities of fixed matter :—

Kupera	...	...	2.20
Jawāla	...	...	2.63
Jawāla, 2nd spring	...	...	2.40
Jawāla Mukhi	...	...	2.28
Nāgia	...	...	2.22
Kanga Bassa	...	...	2.52

"The temperature of the first spring taken on the 10th December 1851, at 7 o'clock A.M., was 67° Fahr., the air 61-30, difference 15-70. This spring issues from a hole made by the natives in the hard grit. It does not appear very abundant, because its issue is evidently impeded by the surrounding rocks which prevent one from ascertaining the real volume of its water in a given time. All the water from the five springs after having undergone slight concentration by being exposed only for a few hours to the open air, is purchased by *Banias* at one anna per seer, or exchanged for the same value in flour, &c. The livelihood of the natives living in the vicinity of these springs is chiefly earned by this trade. They are convinced, and tell those who question them, that the water contains an efficacious principle which promotes the cure of the goitre. The table at the top of the next page shows the produce yielded by the saline ioduretted springs.

"An excavation is shown in the neighbourhood of the Lanāni spring, said to have been made by Rājā Sansār Chand in a fruitless attempt to reach the beds of salt in which the sources of these springs were supposed to lie."

The thermal springs of the Kūlu sub-division are described in Part II.

The forests of the district abound with game of all descriptions. Of the larger animals, leopards, bears, hyenas, wolves and various kinds of deer are common. Tigers visit the district occasionally, but are not indigenous inhabitants of these hills. Individual tigers,

Chapter I, B.
Geology, Fauna
and Flora.
Mineral Springs at
Jawāla Mukhi.

True Nature :
Sport.

Chapter I, B.

Geology, Fauna
and Flora.
Mineral Springs at
Jawála Mukhi.

Analysis of water from the saline Springs.

Name of spring.	Parts of water.	Salt.	Iodine.	Equivalent in ioduret of potassium.
Kupera ... {	1-000 45-454	22 1-000	0-0799 3-6318	0-1053 4-7818
Jawála ... {	1-000 38-000	28-30 1-000	0-00324 3-5453	0-12273 4-0805
Jawála, 2nd spring ... {	1-000 41-666	24 1-000	0-0799 3-4958	0-1053 4-3833
Jawála Mukhi ... {	1-000 43-880	22-80 1-000	0-0799 3-6010	0-1053 4-6140
Nágia ... {	1-000 45-045	22-20 1-000	0-0324 4-200	0-12273 5-5283
Kanga Bassa ... {	1-000 43-478	23-0 1-000	0-00324 4-0539	0-12273 5-3300

Fera Natara:
Sport.

now and then straying up from the country at the foot of the hills beyond the Satlaj, establish themselves in some quiet neighbourhood and spread terror among the villages round. The leopards (or, as they would be with more propriety called, panthers) are very mischievous, though too vigilant to be frequently met with by the sportsman. They are very destructive to the flocks of sheep and goats which pasture on the hill-sides; and have even been known to prey on the human species. It is supposed that now and then a leopard becomes blood-thirsty, and is emboldened to repeated attacks on men. Such a one is believed by the natives to be the embodied spirit of some human monster, and is spoken of with terror as a *Virt*. When attacked the panther is certainly dangerous, though it will prefer, if possible, to slip away without an encounter. In the station of Dharmasála, the head-quarters of the district, they frequently carry away dogs from the public roads, suddenly pouncing on them and bearing them off into the forest, and have even been known to seize a dog from the verandah of a dwelling-house. The villagers wage war against them as destructive of their flocks and herds, and a Government reward of Rs. 8 is given for every full grown skin brought in.* They abound throughout the district from the lowest tracts up to an elevation of 9,000 or even 10,000 feet on the higher ranges. A rare species of leopard, rather smaller than the common one, with a skin of white or grey marked with large brown or dark grey spots with a long bushy tail, is to be found occasionally in the higher parts of the mountains near the snows. The skin of this species is much valued. Bears rarely, or never, attack a man unless they are wounded or have cubs with them. They commit ravages at night on the crops and fruit-trees, and

* In 1855, 95 leopards were killed; in 1860, 110; in 1865, 128; in 1870, 37. During the five years ending 1883, only 162 rewards were claimed.

some of them who acquire a taste for flesh carry off sheep and goats, and occasionally kill cattle or ponies. There are two well-defined species—the large brown bear, with long fibrous hair, and the commoner black bear. The brown bear is found only in Bangáhal, Kúlu and Láhaul, on the higher ranges near the limits of tree vegetation. The hyena is found commonly in the low-lying tracts of the district. The wolf is not common and is not found far from the plains. A wolf of a different species, larger in size, and with a long thick coat of hair, is found in Láhaul and Spiti. There are several species of deer and wild goat to be found in the district. The ibex is found in Láhaul, Spiti, Kúlu, and Bará Bangáhal; the *nábu*, or *barri* in Spiti; the *harth*, the *saran* or *gau*, the *ghural* or *ghurar*, and the musk deer (*bína*) in Kúlu and on the slopes of the Dháola Dhár in Kangra. In the lower ranges in Kangra the *kakkar* (barking deer) is common, and the *chilhal* or spotted deer is found in one or two forests in the talúka of Siba. The wild pig is common in many forests in the low ranges. Of smaller quadrupeds, the badger, the porcupine, the ant-eater, and the otter are commonly found. The otter is valued for its fur, and is hunted in all the larger streams. Besides these may be mentioned one or two species of wild cat, the flying squirrel, the hare and the marmot, all of which abound in the hill forests.

Rewards are offered for the destruction of tigers, bears, leopards, hyenas, wolves and snakes. During the past five years the sum of Rs. 1,152 has been paid for the destruction of 162 leopards, 107 bears, 26 wolves, 19 other animals, and 3,355 snakes. In 1855, 150 bears and 95 leopards were killed; in 1860, 197 bears and 110 leopards; in 1865, 163 bears and 128 leopards; in 1870, 37 leopards.

Game birds are peculiarly abundant, the ornithology of both hill and plain being richly represented. Several species of pheasant are found, among which are the *munda* and argus, famous for their plumage which fetch a high price in Europe. The most common species, and indeed the commonest game bird of the hills, is the white-created pheasant. The red jungle-fowl is to be found in all parts of the lower valleys. Of partridges many species are found, from the common *chikor* of the plains to the snow partridge of the Upper Himalayas. The commonest are the grey and black species. Of quail, four species have been observed in the district, and of snipe five species. Ducks and geese and other water-birds are seen upon the Bías at the seasons of migration at the beginning and end of summer, but not as permanent visitors. It will be readily understood that a few only of the more prominent species have been mentioned. The various zones of climate represented in the district offer a wide field to the student of natural history in all its branches, which has not ever been thoroughly explored.

Several modes of catching game are practised by native sportsmen, nets and nooses being freely used as well as the less destructive gun and hawk. Wholesale driving is also resorted to in winter when snow is on the ground, game of all kinds, especially pheasants, being driven backwards and forwards, up and down, in the soft snow until

Chapter I, B.
Geology, Fauna
and Flora.
Fera Antea :
Sport.

Chapter I, B.

Geology, Fauna
and Flora.
Birds.

from sheer exhaustion they fall a prey to a stick or stone. Nets are also used for driving. Nooses are placed usually in gaps left in long low hedges erected for the purpose. A pheasant will always pass through such a gap rather than surmount the hedge. By these and other devices, the number of the more valuable species of game birds is becoming sensibly diminished.

Fisheries.

Fishing is not carried on to any great extent. There are 36 fisheries leased to contractors in the district, the greater number of which are on the Bidas, a few only being in the lower parts of some of the larger hill torrents. Nets are generally employed; but in some instances, fish are caught with hook and line, and in some instances, by spearing. It is estimated that about 1,500 persons are engaged in, and supported by river industries. Of these, 400 are boatmen, and men who work the *dardis* or inflated skins. About 750 are engaged in the fisheries; and about 350 are employed in searching for gold in the sandy beds of streams.

Forest trees.

Mr. Lyall roughly estimates the area occupied by forest to be 300,000 acres, or a little short of one-fourth the uncultivated area of the district. The forests are situated for the most part on the northern slopes of the hill ranges, and contain much useful timber, while, owing to the great range of elevation, all zones are represented, from the tropical bamboo which clothes the lower hills, to the Alpine vegetation, oak, pine and rhododendron, of the higher ranges. They are described in Chapter IV. A list of useful trees and shrubs of Kulu and Kangra, given by Dr. Cleghorn in a report upon the Punjab forests (1864), is given at pages 29—32 below. The interesting notices contained in Mr. Barnes' Settlement Report, of the more valuable sorts of timber trees and useful shrubs, may be abridged as follows:—

Wild bamboo.

The wild bamboo, *dhans*, (*Bambusa arundinacea*) is found in almost all the ranges that skirt the plains. There are extensive forests in the hills of Chanki Kotlehr, conveniently situated in the neighbourhood of the river Satlaj: merchants from Ludhiana occasionally come up and cut them; the Government levies a fee of one rupee for every thousand. The bamboo appears again in a profusion in *talukas* Siba and Datarpur (in Hushiarpur) where considerable districts covered with bamboo have been marked off as Government preserves. In *taluka* Lodwan, near Pathankot (in Gurdaspur) the same plant is scattered over the forest, mixed with other trees; and a dense thicket of bamboos, almost impenetrable, clothes the southern flank of the Asapuri hill, in *taluka* Rajgiri. In the snowy range two or three diminutive species occur. One, called *ringal* or *nigala* (*nirgal*), is used by the people for wicker-work and for lining the inside roof of their houses; another kind called *gurch* is in request for the sticks of *hukkas*. Besides these wild varieties there are five different sorts of cultivated bamboo.

Cultivated bamboo.

Two of these the *mager* and the *mohr*, grow in the valleys and attain a size and height not surpassed in Bengal; the other three specimens, called *nāl*, *botlu* and *phaglu*, are usually found in the upland villages. In the cylinder of the *nāl* a substance sometimes conglutated, sometimes liquid, is discovered, known

in Hindústán by the name of *banslochan*, and highly valued for its cooling and strengthening properties.

Of pines by far the commonest and most useful is the *Pinus longifolia* or *chil* which grows luxuriantly on the northern declivities of the inner hills. This pine appears to be very hardy, and adapted to a great variety of climate. Detached trees are seen in the Jawála Mukhi valley, at an elevation of only 1,600 feet above the sea, and the same species is found on the snowy range as high as 7,000 feet. In hot and exposed situations the growth is stunted, and the wood worth little or nothing. In sheltered localities the forest consists almost entirely of erect, well shaped trees, some of which will yield beams thirty feet long and planks upwards of two feet in width. The luxuriance and compactness of the timber increase with the elevation up to 5,000 or 5,500 feet, and the climate of this region appears the best suited for its development; above and below this point the tree gradually deteriorates. In accessible positions this pine has become scarce. Around Núrpur and Kotla there are few trees left which are worth the cutting. In more secluded parts, where water carriage is not available, there still remain extensive forests. The most remarkable spots are the northern portions of the Dehra *tahsil*, the northern slope of the hills above Jawála Mukhi, the eastern parts of *tahsil* Hamírpur, the upper portion of the Pálam valley, and underneath the fort of Pathiár in *tahsil* Káugra. The trees are sold occasionally to Punjab merchants, at rates according to the position. The highest rate is one rupee for every tree. The wood of the *chil* is not held in much repute. If kept out of the influence of the atmosphere, it will last for many years; but lying in the forest, exposed to the weather, the timber becomes perfectly decomposed in the course of two years. There are two other species of pine found in the snowy range above Dharmasála. The first and the more common is the *rai* (*Abies Smithiana*).^{*} This tree is first found at an elevation of 8,000 feet and ranges to 10,500 or 11,000 feet above the sea. It is a beautiful cypress-looking pine, exceedingly straight, and attaining a length of 90 to 100 feet. The wood, however, is even inferior to that of the *chil*, and the people make little or no use of it except for cutting shingles to be used in roofing. The other pine is called the *tos* (*Picea Webbiana*.) This tree has a more limited range than the *rai*, being seldom found lower down than 9,000 feet. There is a great similarity of appearance in the two trees, but seen together, as they often are in the forest, they are at once distinguishable. The branches of the *rai* are more drooping, and the leaves are fewer and of a lighter green. The *tos* is much more rare and only found in particular localities. The wood, like that of the *rai*, is not much valued, and, growing at a greater elevation, is not even applied to roofing purposes. The *kelu* (*Cedrus deodara*) is not found in Káugra proper.

The Dháola Dhár produces many varieties of oak. The commonest kind is the *bahn* (*Quercus Incana*) which appears to have a

Chapter I, B.

Geology, Fauna
and Flora.

Pines.

Oaks.

^{*} Cleghorn. Mr. Barnes calls it *Pinus Webbiana*. This is the botanical name of the *tos*.

Chapter I, B.

Geology, Fauna
and Flora.
Oaks.

considerable range. It is found in the lower hills as low as 3 000 feet, and ascends as high as 8,000 feet. The wood is tough and hard, but liable to warp and to decompose on exposure to wet. The English residents at Dharmasala have used this timber for beams and rafters in building their houses. The people of the valley esteem it for their sugar and oil mills, but seldom use it in the construction of their dwellings. During the winter season the evergreen branches of this tree, and indeed every species of oak, furnish fodder for cattle and sheep. Higher up the range occurs the *kharsu* (*Quercus semicarpifolia*), the leaves of which are prickly like the holly, and prized above those of other kinds as food for cattle. This oak seldom grows lower than 8,000 feet, and ascends even beyond the range of pines.

Other trees of the
Dhāola Dhār.
The *mauhra* (*Bassia
longifolia*.)

Besides these trees, the snowy range produces several varieties of rhododendron, the horse chestnut, the holly, the syamora, the yew, the elder, the wild medlar, a species of poplar, and the birch. The *mauhra* is widely diffused over the lower hills, and in parts of the Nūrpur *tahsil*, exists in great abundance. A spirituous liquor is drawn by distillation from its flowers, and a thick oil, adapted for the manufacture of candles, is expressed from the seed. The flowers are collected as they fall from the tree in May, and are sold by the people to the *kalāl* or distiller, at the rate of fifty seers for the rupee. After soaking for three days in water fermentation sets in, and the process of distillation begins. The people burn the oil in lamps, and traders sometimes use it to adulterate *ghi* (clarified butter) intended for exportation.

The *har* (*Terminalia
chebula*.)

A few scattered specimens of this tree (which is common on the Jaswān hills in Hnsliārpur) are found in the *tahsils* of Dehra and Hamīrpur. They are very valuable, the produce of a single tree sometimes selling for Rs. 2,000. The *har* flowers in May and the fruit ripens in October or September. It consists of a nut enclosed in a thin exterior rind, the latter being the valuable part. It is used as an aperient medicine, and has also tonic properties calculated to promote digestion. It also forms a dingy yellow dye. The fruit is exported by traders from the plains, who generally contract for the trees severally according to the estimated produce of each. The larger the fruit the more active its medicinal qualities. A single nut will sometimes sell for a rupee. The ordinary price, however, is ten or eleven seers for the rupee.

Timber trees of the
lower ranges.

Isolated trees of *tin* (*Cedrela toona*) and the *tāli* or *shisham* (*Dalbergia sisoo*) are found throughout the district. Formerly they were reserved as the special property of Government, and no one was allowed to cut them without permission. The *tin* grows luxuriantly, but the climate does not appear congenial to the *shisham*, which seldom attains any size. There is one and only one forest of *sāl* (*Shorea robusta*) at Audretn in the Pālam valley, mixed up with oak and common fir.* There are seven or eight species of *Acacia*, some of which, however, are merely shrubs. The *Ola*, one of the family, is a very elegant tree and grows rapidly, but the wood is

* The *sāl* here attains its western limit. It is not seen beyond the Rāvi.—(Cleghorn.)

light and not valuable. The two most esteemed species are the *siris* (*Acacia sirisa*) and the *khair* (*Acacia catechu*), which is confined to the outer hills bordering on the plains. The following are also valuable as timber trees: The *jamûn* (*Eugenia jambolana*); the *arjan* (*Terminalia glabra*); the *kakar* or *kakren* (*Rhus acuminata*), a very handsome yellow-grained wood; the *karambh* (*Nancelea Michelia*); the *krimal*; the *badrol*, and the *chamba*, a species of mango, and grows only in the upper valleys. The grain of the wood is very compact and close, and for door posts, lintels and rafters is much prized; but for beams the weight is too heavy, and from its liability to warp it is not fitted for planks.

The following are the principal medicinal trees produced in the hills: The *kaniâr* (*Cassia Fistula*); the *keor* (*Holarrhena antidysenterica*); the *bahira* (*Terminalia bellerica*); the *japhlota* or *dauli* (*Croton tiglium*). Medicinal trees and shrubs.

Among the wild fruits are the cherry, raspberry, blackberry, barberry, strawberry, medlar, two kinds of edible fig and the *ber* (*Zizyphus jujuba*). Almost every dwelling in the hills is encircled with fruit trees of various kinds in a half wild and half cultivated state. The most common cultivated fruit trees are the mulberry (four varieties), mango, plantain, peach, pomegranate, lime (sweet and acid), citron, orange, and in the upper villages walnut and apricot. The last named tree, though exceedingly common in Kûln and the eastern Himalaya, is scarce in Kangra Proper. In gardens belonging to the more wealthy classes may be added the grape, the quince, the apple, a small yellow plum (*alûcha*) and the guava. Wild and Cultivated Fruit Trees.

The *Bohr* or *Borh* (*Ficus Indica*), the *pipal* (*Ficus religiosa*) and the *sembhal*, or cotton tree (*Bombax heptaphyllum*) are commonly found up to an elevation of 4,000 feet. One of the most common trees on the ridges of the fields is the *dhâman* (*Aschynomene arborea*) the branches of which are cut in the winter time as provender for the cattle. Miscellaneous trees.

The flowering shrubs are innumerable. The most noticeable are the red and the white dog rose, a beautiful double white rose, the yellow and white jessamine, with some shrubs, mimosas and acacias. The wild medlar in blossom presents an appearance like the English hawthorn, and the barberry has a minute yellow flower which blends well with the surrounding colours. These shrubs are found in every hedge, and in the spring season the air is sensibly laden with their perfume. The andromeda, with its white heath-like bells, and the gaudy rhododendron are limited to the upper hills. Flowering shrubs

Useful Trees and Shrubs of Kûln and Kangra.
(Dr. Cleghorn, 1864.)

Hill name.	Botanical name.	English name.	REMARKS.
Kûln	... Cedrus deodara ...	Deodar or Him. cedar.	Grows on north slope of Dhâra, and in Kûln.

List of trees.

Chapter I, B. *Useful Trees and Shrubs of Kulu and Kangra.*—(Continued.)
 Geology Fauna and Flora.
 List of trees. (Dr. Cleghorn, 1864.)

Hill name.	Botanical name	English name.	REMARKS.
Kail Chil or Chir	<i>Pinus excelsa</i> Ditto <i>longifolia</i>	Lofty pine Long-leaved pine...	In Kulu, not in Kangra. Grows luxuriantly on north slopes, timber best at 4 in 5,000 feet.
Neora	Ditto <i>gerardiana</i>	Gerard's or edible pine.	A few trees across the Dháola Dhár, near Ulasa on the Kául.
Tós	<i>Picea wobbiiana</i>	Webb's pine or sil- ver fir.	The wood is not much valued, shins are laid on the roof of houses. The tree is often 100 feet high and 6 feet in diameter.
Rai	<i>Abies smithiana</i>	Him. spruce	At the head of the Parbati (Landed) in Kulu, scarce except in parts of Rugri and Malana.
Deodaro Brombi or Rakhal	<i>Cupressus torulosa</i> <i>Taxus baccata</i>	Twisted cypress Common yew	On the crest of Dháola Dhár and in Jashaul.
Loori or Sori	<i>Juniperus excelsa</i>	Pencil cedar	The English residents at Dharmasala use this timber for beams and rafters.
Babu	<i>Quercus laevis</i>	Common Him. oak	Seldom grows below 8,000 feet, and ascends above the range of pines.
Mohrd Khará	Ditto <i>dilatata</i> Ditto <i>semicarpifolia</i>	A pine oak	Very rare, becomes common at Munroo and to the trees of Indras Hills.
Rajút	Ditto <i>ilex</i>	Kergreco oak	Of great size and great beauty to chambs.
Chinar	<i>Platanus orientalis</i>	Oriental plane	Wood not esteemed by natives.
Mandol	<i>Acer caudatum</i>	Maple	Many fine trees of the variety or rich in the upper parts of Kulu, 30 feet in girth, wood esteemed, but not the lumber.
Masal Himbarah	<i>Ulmus campestris</i> Ditto <i>rostratus</i>	Small-leaved elm Large-leaved do.	Most valuable for the fruit as well as the wood, which from old trees is dark coloured and handsome.
Akhrot	<i>Juglans regia</i>	Walnut	A picturesque tree, wood sometimes used for furniture, very abundant in Kulu, at 6 to 8,000 feet.
Gáuh, Kúor or Júah.	<i>Ficus indica</i>	Indian horse chest- nut.	Recognized by its long racemes of flowers.
Dimri	<i>Cedrus serrata</i>	Hill cedar	Bark used in tanning, wood for gun- powder charcoal.
Koneh or Koih	<i>Alnus nepalensis</i>	Him. alder	Sanskrit name of the delicate bark used as paper, for covering um- brellas and lining bookcases, &c.
Bhurj or Bhoj- putra	<i>Betula bhojputra</i>	Paper birch	A good-sized tree, called <i>shoroli</i> on the Parbati.
Jhanji	<i>Corylus colurna</i>	Hazel	Abundant near Manikaran, wood in demand for engraving, and plugs of rifle balls.
Shamshad	<i>Buxus sempervirens</i>	Box tree	Very small, occasionally jampan poles are made of it.
Kaoch or Tum	<i>Fraxinus xanthoxy- loides</i>	Corn ash	This was introduced by Mr Macleod from Pongl to Dharmasala. Its toughness resembles English ash.
Saousu	Ditto <i>floribunda</i>	Large ash	
Haldó	<i>Cornus macrophylla</i>	Dogwood	There are several species.
Rishl	<i>Viburnum</i>	Rider	Wood highly esteemed.
Kurno or Tut	<i>Morus parvifolia</i>	Mulberry	Planted in avenues, Kulu.
Karsk	<i>Celtis orientalis</i>	Nettle tree	Valley of Parbati, varies much in the shape of its leaves, and appears to be <i>O. europæa</i> .
Kohú	<i>Olea cuspidata</i>	Olive tree	Root exported to Amritsar as a dye- stuff.
Ekulhr	<i>Datisca cannabina</i>	.....
Rigol or Nigala	<i>Arundinaria utilis</i>	Hill bamboo	Shepherds' pipes, baskets, and matts are made of it.
Roona	<i>Cotoneaster aculeata</i>	Indian mountain oak.	The <i>alpen stocks</i> of travellers are made of this wood.
Ehyun	<i>Andromeda oval- folia</i>	Common andromeda	Leaves injurious to sheep and goats.
Sras	<i>Rhododendron or- hocum.</i> Ditto <i>ramponula- tum.</i>	Common rhododen- dron.	Tree gives posts 6-inch in dia- meter, wood brown.
Bré or Kothi	<i>Desmodium</i>	.....	Bark used for paper-making in the jail at Dharmasala, the plant is abundant.

Fruits and Esculent Roots of Kulu and Kangra.

Chapter I, B.

Geology, Fauna
and Flora.
List of trees.

Hill name.	Botanical name.	English name.	REMARKS.
Arū	<i>Amygdalus persica</i>	Peach	In gardens thrive vigorously and yield fine fruit.
Munda Arū	<i>Idio var.</i>	Nectarine	
Jaldara	<i>Armeniaca vulgaris</i>	Himalayan apricot	Fruit a staple produce in Kulu, and common article of food; they are small and firm fleshed, so that they dry well.
Aig-bokhara	<i>Prunus domestica</i>	Garden plum	Several varieties of plum, damson, and greengage are cultivated at Holi plantation. The seeds are freely distributed to all applicants.
Alcha	<i>Idio var.</i>	Himalayan greengage.	
Paddata	<i>Cerasus paddata</i>	Common Mrl cherry	Occurs as far as the Indus, a sacred tree among the Hindus.
Gilas	<i>Cerasus var.</i>	Kashmir cherry	In gardens.
Arū Pāl	<i>Idio var.</i>	Kalul cherry	
Jaman	<i>Cerasus cerasus</i>	Him. bird cherry	Grows to a large size, wood esteemed.
Sebor Pāl	<i>Pyrus malus</i>	Apple	The apples want flavour compared with those of Kashmir.
Naypatt	<i>Idio communis</i>	Pear	
Mhal or Kalst	<i>Idio var. tosa</i>	Wild pear	Yields a valuable wood, brown, hard, fine grained.
Non-Mchal	<i>Idio baccata</i>	Crab apple.	
Bibi	<i>Cydonia vulgaris</i>	Quince	In great abundance at Naggur, fruit used for preserves.
Mula-tendū	<i>Diospyros tomentosa</i>	.....	Two large trees at Jagatankh bungalow, fruit edible.
	<i>Eriobotrya japonica</i>	Loquat	This Chinese tree gives well developed fruit of good flavour.
AlN	<i>Rubus flaves</i>	Yellow raspberry	A very pleasant fruit, Kulu.
	<i>Idio purpureus</i>	Him. raspberry.	
	<i>Fragaria vesca</i>	Strawberry	Wild strawberries common, but produce little fruit.
Chakri	<i>Rhus emodi</i>	Common rhubarb	The <i>emodi</i> is less active as a purgative, and more spongy in texture.
	<i>Idio mucronifolia</i>	Small stalked rhubarb.	
Sural	<i>Punica tuberosa</i>	.....	Tubers exported to the plains.
Datum	<i>Idio granatum</i>	Pomegranate	Fruit and rind medicinal.

Trees of the Lower Hills.

Tan*	<i>Azadirachta indica</i>	Tan tree	Wood of a red colour, esteemed for fuel, very durable.
Champa	<i>Mitrella champaca</i>	Champa tree	Only known as a cultivated tree.
Alu	<i>Dalbergia alata</i>	Alu tree	This valuable tree does not thrive so well as in Gujrat and Jhelum.
Al or Sakhu	<i>Florea robusta</i>	Al tree.	
Nakor	<i>Rhus acuminata</i>	Fumach tree	Both species yield beautiful wood; the native name "Kakur singh" is from the long curved acrocarpura.
Tung	<i>Idio parviflora</i>		
Halera	<i>Terminalia bellerica</i>	<i>Bellerica myrobala</i> tree.	
Hur	<i>Idio elubula</i>	<i>Chebulam myrobala</i> tree.	Valuable tree; the fruit yields a dye and medicine.
Arjun	<i>Idio glabra</i>	.....	Timber used for railway sleepers.
Tendu	<i>Diospyros</i>	Hill ebony	The heart wood is generally small.
Mandua	<i>Bavaria latifolia</i>	Mowah tree	The seeds yield a fatty oil, and the flower a spirituous liquor.
Tajhal	<i>Xanthoxylon hostile</i>	.....	The aromatic fruit is used as a condiment.
Shamun	<i>Grewia elastica</i>	.....	Valued for the elasticity of the wood.
Fala	<i>Idio aculeata</i>	.....	Yields a pleasant sub-acid fruit.
Bhal	<i>Idio oppositifolia</i>	.....	Dark employed for making ropes.
Tambul or Temo	<i>Ficus macrophylla</i>	Broad-leaved fig	Fruit edible, sold in the bazars.
Bansa	<i>Cratogeomys religiosa</i>	.....
Kurwar	<i>Cassia fistula</i>	.....	Fruit collected for sale.
Kharit	<i>Acacia catechu</i>	Catechu tree.	

* The Javan *tan* was once famous for the wood, but scarcely a tree is left. Dr. Hillebrand urged the comradess and English settlers to plant it along the banks of the water-courses in Kangra valley.
 † There is a small clump of old trees in the eastern portion of Kangra valley near Dujapar-Tira; a few also occur near Roopur in Huchitpur, which is the western limit of its growth.
 ‡ Major Madden describes the process of manufacturing catechu (Kak) in the Thar, vide Jour. As. Soc., June 1854, p. 255. Dr. Hooker also, vide Illus. Journals 2, p. 62.

Chapter I, B.

Geology, Fauna
and Flora.

Trees of the Lower Hills.—(Contd.)

Hill name.	Botanical name.	English name.	Remarks.
Siriana ...	<i>Aescia elata</i> ...	Dón siris tree ...	Confined to the outer hills, bordering on the plains.
Nér ...	<i>Zizyphus jujuba</i> ...	Nér tree ...	Wood used for dogs and saddle trees.
Jamdo ...	<i>Eugenia jambolana</i> ...	... ..	A large tree, fruit edible, wood useful.
Kuddom ...	<i>Nauclea cordifolia</i> ...	... ..	Wood yellow, decays when exposed to wet.
Kamila ...	<i>Rottlera tinctoria</i> ...	... ..	Up to 3,000 feet; the dye is sold for Rs 18 per maund.
Nim ...	<i>Asadirachta indica</i> ...	Nim tree ...	Planted, very scarce.
Bél ...	<i>Egle marmelos</i> ...	Bél tree ...	In Kangra valley; fruit collected for medicinal use.
Pahari ariud ...	<i>Jatropha curcas</i> ...	Pargol nut ...	Along the base of the mountains.
Dhál ...	<i>Grislea tomentosa</i> ...	... ..	Flowers employed to dye red.
Elajár ...	<i>Phaulx sylvestris</i> ...	Wild date ...	Bank of Ravis above Mandi.
Gundéhra ...	<i>Nerium odorum</i> ...	Oleander ...	Root poisonous.
Keor ...	<i>Hularbena solidi-sentoria</i> ...	... ..	Bark an astringent medicine.
Chá ...	<i>Thea viridis</i> ...	Tea plant ...	Very extensively cultivated in Kangra valley and Kulu.
Kalehner ...	<i>Bauhinia variegata</i> ...	... ..	Leaves used for packing, bark for making rope.
Mald ...	<i>Ditto vahlii</i> ...	... ..	Wood used for frame work of wells, fruit preserved as a pickle, bark astringent.
Anula ...	<i>Emblia officinalis</i> ...	... ..

At Dharmala, there is a station and soldier's garden, and an arboretum belonging to Mr D. F. Macleod, O.S., well worthy of a visit, containing many introduced Himalayan trees of great interest, box, ash, and various conifers, as well as many European fruit trees adapted to this hill station; it is perhaps the only collection of indigenous Alpine trees in the Punjab. At Arub, there is an old Mahomedan garden, containing gigantic specimens of *taxa*, *elaeagnus*, *artocarpus integrifolia*, *Mussaenda elangi*, *Cupressus sempervirens* and *Platanus orientalis*. At Kaila plantation, there is a large stock of *stillingia sebifera*, the tallow tree of China, *Rhus vernicifera*, the varnish tree of Japan, and other economic plants. Tea culture has flourished even beyond Dr. Jameson's expectations, and has extended beyond Kangra valley into Mandi and Kulu. The culture seems to be limited only by the amount of available land.

CHAPTER II.

HISTORY.

The antiquities of the Kangra district are discussed by General Cunningham in his *Ancient Geography of India*, pp. 143-4, and in his *Archæological Survey Reports*, V, 145 to 152, 155 to 184; XIV, 135 to 139. The following pages refer to Kangra Proper. The history of Kulu, Lahaul, and Spiti will be found in Parts II and III.

Until the early years of the present century the greater part of Kangra Proper was parcelled out among Rājput princes belonging to a family known by the generic name Katoch, which traced back an unbroken chain of descent to the period of the Great War, fifteen centuries before the Christian era. The original capital of the Katoch dynasty was at Jalandhar in the plains; and the little that is known of its origin and early history has been stated in the Gazetteer of the Jalandhar district. The later history of the family belongs peculiarly to this district, though it is not known at what time the restriction of the kingdom of Jalandhar to the hills took place. It is a popular saying that between the Satlaj and the Chenab, there are twenty-two principalities, eleven on either side of the Rāvi. Mr. Barnes gives the eleven cis-Rāvi principalities as follows:—

Chamba	Goler	Mandi
Nārpur	Jaswān	Kūla
Siba	Suket	Bangshāl
	Kāngra.	

This cluster of states is termed the Jalandhar circle, in distinction from the eleven states beyond the Rāvi, which are designated Dogra. Of these states, those of Nārpur, Siba, Goler, Bangshāl and Kangra fall geographically within the present boundaries of Kangra Proper. The states of Kangra, Jaswān, Haripur, Siba and Datārpur were sub-divisions of the Katoch kingdom, and were ruled by actions of the Katoch family; thus, though the territories of Datārpur and Jaswān belong geographically to the district of Hoshiarpur, their history is too intimately connected with that of the Kangra families to be conveniently separated. Amongst one assemblage of kings Kangra, the first, the oldest, and the most extensive is the acknowledged head, as Jammu is considered paramount among the dominions across the river. According to the local legend, the Katoch family, as the house of Kangra is designated, is not of human origin. The first Rāja sprang to life in full proportions, like Minerva from the brain of Jove, created from the perspiration of the brow of the goddess enshrined at Kangra. His name was "Bhīm Chand," the progenitor of a line of 500 kings, whose names are recorded in elaborate lists. The ancient name of his kingdom was "Trigarta," being an evident attempt to identify the dynasty with the princes of "Trigarta," mentioned in the Mahābhārata.

* General Cunningham (*Ann. Surv. Ind.*, 1870) considered the State of the "Eastern or Jalandhar division of the Punjab" to have been divided into the names of Kotila and Kotela; in other respects the two names are identical.

Chapter II.

History.

Early History.

Katoch dynasties.

Chapter II.
History.
Katoch dynasties.

Boastful and illusory as the local accounts are, there is no reason to question the extreme antiquity of the Katoch monarchy. The "Mountain Kings" on the north of the Panjáb are referred to by the Greek historians of Alexander's expedition more than 300 years before the Christian era; and Forishta, in his introductory chapter, narrating the exploits of a former king of Kannauj who overran the hills from Kumáon to Kaslmír, subduing 500 petty chiefs, distinctly alludes to the Rája of Nagarkot or Kot Kángra. The time when this conqueror flourished is within the limits of authenticated history, and about the 20th Sambat of Vikramájít, or nearly 1,900 years ago. The ancient origin of the family is still further corroborated by the number of its branches and the extent of country over which it has spread. Throughout the lower hills, from the Satlaj to the Rávi, there is scarcely a clan of any mark that does not trace its pedigree to the Katoch stock. Four independent principalities—Jaswán, Haripur, Síba and Datárpur,—have been founded by members from the parent house. The fraternity of Súdú Rájpúts, with their seven *rás*, or chiefs, who occupy the Jaswán valley between Una and Rúpar, claim to be descended from the same source. The powerful colony of Indaurin Rájpúts at the other extremity of the district boast that their ancestor was an emigrant Katoch. But who was the original founder; whence he came; how many centuries ago; by what means his dominion was acquired and consolidated?—are questions which can never be solved, since their solution is lost in the obscurity of time. The infancy of the State and its gradual development are matters beyond even the reach of conjecture, and the earliest traditions extant refer to the Katoch monarchy as a power which had already attained the vigour of maturity.

It appears that in the seventh century, and probably thenceforward down to the first Muhammadan invasion, the Katoch kingdom comprised not only all the low hills between the Rávi and the Satlaj, but also the plain country of the Jalandhar Doáb, and some hill and plain country beyond the Satlaj to the west and south of Simla. The hilly portion of this great kingdom was, without doubt, portioned out among subordinate chiefs or princes, of whom some of the strongest became independent when the Katoch kings lost their prestige, and were driven into the hills by the Muhammadans. Probably the eleven principalities of the Jalandhar circle first took definite form about this time. At any rate it appears from Hwon Tsiang's account that they had no independent existence in the seventh century. At that time from the Rávi to Simla, the low hills were a part of the kingdom of Jalandhara. In the high Himalayas to the north Chamba seems to have been in existence, but to some extent dependent on Kashmir. Perhaps Chamba then comprised, besides its present territory, the whole southern slope of the Dháola Dhár as far east as Bangáhal. There are many traditions which show that its dominion at one time extended thus far. In the high Himalayas to the north-east Hwon Tsiang mentions a large kingdom called Kiulúto. This probably comprised, in addition to the country now called Kúlu, Bangáhal, Seoráj, Bassahar, and the mountainous parts at least of Maudi and Suket. In fact it is

probable that it consisted of the country of high mountains inhabited then, as now, by the Kanets or Kolis; and that the kings were of the Suket family, or, if not, then of some family which has disappeared.

It is impossible to give, with any degree of accuracy, the date at which the first division of the Katokh kingdom took place. All that can be said with certainty is, that the breaking up of the once powerful kingdom of Jalandhar must have been later than the seventh century of our era, at which epoch we know, from the account given by the Chinese pilgrim Hwen Thsang, that it was yet undivided.* The first branch thrown off would appear to have been Jaswán. "Many centuries ago," writes Mr. Barnes, "so long ago that all consanguinity has ceased, and intermarriages take place even among a people to whom marriage with blood relations is a heinous crime, a member of the Katokh family severed himself from Kángra and set up an independent State in Jaswán." After Jaswán, the next separation was that of Goler or Haripur. This event Mr. Barnes would appear to place in the thirteenth century of our era.† The seceding prince was Hari Chand, ancestor in the twenty-sixth degree of the last Rája of Goler. The story of the separation is characteristic of the family legends, and is thus related by Mr. Barnes :—

"Hari Chand, the Rája of Kángra, was hunting in the neighbourhood of Harsar, a village of Goler, still famous for its extensive woods stocked with various kinds of game. By some mishap, he fell into a well, unobserved by his companions. After a long, but fruitless search, the party returned to Kángra, fully impressed with the belief that the king had fallen a victim to some beast of prey. His loss was mourned as one who was dead. The funeral rites were completed, and his brother Karam Chand ascended the throne amidst the congratulations of the country. Meanwhile Hari Chand was still alive; and after the lapse of several days—the legend says twenty-two (an evident exaggeration)—his presence in the well was discovered by some shepherds who managed to extricate him. His position was embarrassing. His name had been effaced from the rolls of the living, and another ruled in his stead. A return to Kángra would cause obvious confusion; so he wisely resolved not to attempt the recovery of his birthright; but selecting a spot on the banks of the Ban Ganga, opposite the district capital of Goler, he built the town and fortress of Haripur, called after himself, and thenceforward the head-quarters of a separate principality. Thus the elder brother reigned at Haripur over much smaller territory, and the younger brother sat, by an accident, on the hereditary throne of the Katokhs. But to this day Goler (as the Haripur country is usually called) takes precedence of Kángra. Goler is the senior branch, the head of the house, and on any occasion when etiquette is observed, the first place is unanimously conceded to Goler."

The territories ruled over by Hari Chand correspond with the existing *pargana* of Haripur, if Datárpur be added, and Tapa Gangot excluded. The States of Síba and Datárpur are said to have been formed by secession from that of Goler. Síba became independent under Síbarn or Síbar Chand, a younger brother of

Chapter II. History.

Katokh dynasties.

* See Gazetteer of Jalandhar.

† "About 600 years ago."

Chapter II.
History.
Katoch dynasties.

the fourth in descent from Hari Chand. His dominions correspond precisely with the present Siba *talúka*. An account of the establishment of Katoch power in Datárpur has been given in the Gazetteer of Hushiárpur. It took place, according to Mr. Roe, the Settlement Officer of the district, in the fifteenth century.* Mr. Barnes speaks doubtfully whether Datárpur was an off-shoot from Siba, or was simultaneously established with it. Mr. Roe's date would place the event much later than the secession of Siba, which took place in the fourth generation, certainly not more than 80 years after Hari Chand. The date, however is unimportant.

Reference must now be made to the states of Núrpur, Kotlehr, and Bangálal. The original founder of the Núrpur principality was a Túnwar Rájput, named Jot Pál, Pathán or Pathánia, also called Rána Bhet, an emigrant from Delhi, who is said to have established himself at Pathánkot in the Gurdáspur district about 700 years ago.† Subsequently the family removed to the hills, and under Rája Basu, Núrpur, hitherto called Dahmuri or Dahmála,‡ became its capital. The new name of Núrpur was given in honour of Núr Jahan, the celebrated queen of the Emperor Jahángír. Between Rána Bhet and the last representative of the family thirty generations elapsed. The boundaries of the principality, after its confinement to the hills, coincided almost exactly with the present Núrpur *tahsil*, with the addition of the *talúkas* of Sháhpur and Kandi Buchertu now attached to the district of Gurdáspur, and of a small tract beyond the Rávi which passed to Jammu by exchange. Kotlehr, commonly known as Chauki Kotlehr, was a small principality established forty generations back, in a valley of the first range of hills separating Kangra from Hushiárpur, by a Bráhman, an emigrant from Sambhal near Morádabad. Since its acquisition of temporal power, the family has been considered Rájput.§ It was the smallest of all the cis-Satlaj hill kingdoms. With regard to Bangálal, Mr. Barnes merely notes that it is "extinct." Mr. Lyall supposes it to have been originally included in the state of Kúlu.

Muhammadan
period.

It is probable that the advent of Muhammadan rule found Kangra independent of allegiance to any paramount power; nor was it until more than five centuries had elapsed since the first Muhammadan invasion of India, that the Imperial power of Delhi was finally established in the hills. Twice, however, if not more often in the interval, the country was invaded. As early as A. D. 1009 the attention of Sultán Mahmúd of Ghazni was attracted by the riches and reputation of the Nagarkot (Kangra) temple. Having defeated the combined forces of the Hindú kings near Pesháwar, he suddenly appeared at Kangra, seized the fort, and plundered the temple of incalculable wealth in gold and silver and jewels. On returning to Ghazni he probably left a garrison in occupation of the fort; but

* "Four hundred years ago."

† Mr. Barnes derives the family name Pathánia from the town Pathánkot. More probably the name of the town is derived from that of the family. The town has nothing in common with the Muhammadan Patháns or Afgháns. See Cunningham's *Anc. Geog.* p. 144.

‡ Cunningham, *Anc. Geog.* p. 148.

§ Barnes.

thirty-five years later, in A.D. 1044, it is stated that the Hindú princes, under the guidance of the Rājā of Delhi, after a siege of four months regained possession of the fort, and re-instated a fac-simile of the idol which Mahmūd had carried away. From this time, Kāngra does not again find mention in general history until A.D. 1360, in which year the Emperor Fīroz Tughlak marched against it. The Rājā wisely submitted, and was restored to his dominions; but the temple was again given over to plunder and desecration, while the famous idol was despatched to Mecca, and thrown on the high road to be trodden under foot of the faithful. On this occasion the Emperor, though he restored the territory, probably retained and occupied the fort; for 28 years later in (A.D. 1388) Prince Mahmūd Tughlak, when a fugitive from Delhi, found a ready asylum at Kāngra, where he remained in safety till called to the throne in A.D. 1390.

The hills, however, do not appear to have been thoroughly subjected to the Imperial rule until the time of the Great Akbar in A.D. 1556. Ferishta narrates that in that year the young Emperor himself headed an expedition against Kāngra, subduing the country and receiving the Katoch Chief, Dharm Chand, with favour and liberality. In his reign the fort of Kāngra was permanently occupied by Imperial troops, the fruitful valley was reserved as an Imperial demesne, and similar confiscations, proportioned to their means were made in the territories of the other hill chiefs. These arrangements are said to have been completed by Todar Mal, Akbar's celebrated Chancellor, and there is a current saying in the hills that, when asked by Akbar as to the result of his negotiations, the minister replied that "he had cut off the meat and left the bones," expressing, by a happy metaphor, that he had taken the rich lands and relinquished only the bare hills. Still the remoteness of the Imperial capital and the natural strength of the country must have encouraged the Rājputs to rebel; for in A.D. 1615 and 1628, we find the Emperor Jahāngir engaged in chastising the hill princes, and in reducing the hills to proper subjection. Twenty-two chieftains on this occasion promised obedience and tribute, and agreed to send hostages to Agra. A gate of the town of Kāngra is still called, in memory of this visit, the Jahāngiri *Darwāza*. So fascinated was the emperor with the beauty of the valley, that he intended at one time to build in it a summer residence. A commencement was indeed made, and the site of the proposed palace is still pointed out in the lands of the village of Gargari. Probably the superior attractions of Kashmīr which the Emperor immediately afterwards visited, led to the abandonment of his design.

During the succeeding reign of Shāhjahān, when the Mughal power attained the highest pitch of prosperity, the vigour and method manifest in every branch of the Government were felt and acknowledged even in this extremity of the empire. The hill Rājās by this time quietly settled down into the position of tributaries, and the edicts of the Emperor were received and executed with ready obedience. There are patents (*sansads*) still extant, issued between the reigns of Akbar and Aurangzeb, appointing individuals to various judicial and revenue offices, such as that of *kāzi*, *kānīngo* or

Chapter II.

History.

Muhammedan
period.

Chapter II.

History.

Muhammadan
period.

chauthri. In some instances the present representatives of the family continue to enjoy the privileges and powers conferred by the emperors upon their ancestors; and even where the duties have become obsolete, the honorary appellation is retained.

During the period of Muhammadan ascendancy the hill princes appear on the whole to have been liberally treated. They still enjoyed a considerable share of power and ruled unmolested over the extensive tracts which yet remained to them. They built forts, made war upon each other, and wielded the functions of petty sovereigns. On the demise of a chief, his successor paid the fees of investiture, and received a confirmation of his title, with an honorary dress from Agra or Delhi. The simple loyalty of the hill Rájás appears to have won the favour and confidence of their conquerors, for we frequently find them deputed on hazardous expeditions, and appointed to places of high trust in the service of the empire. Thus in the time of Sháhjahan (A.D. 1646) Jagat Chand, Rája of Núrpur, at the head of 14,000 Rájputs raised in his own country, conducted a most difficult but successful enterprise against the Azbeks of Balkh and Badakhshán. Elphinstone particularly records the noble example of the Rája, who shared the labours and privations of the meanest soldier, and bore up as firmly against the tempests of that frozen region as against the fierces and repeated attacks of the enemy. His health, however, was fatally impaired, and he scarcely lived to reach his native hills. Again in the early part of the reign of Aurangzeb (A. D. 1661) the Rája Mandata, grandson of Jagat Chand, was deputed to the charge of Bamián and Ghorband on the western frontier of the Mughal empire, and eight days' journey beyond the city of Kábul. Twenty years after he was a second time appointed to this honourable post, and created a *mansabdár* of 2,000 horse. In later days (A.D. 1758), Rája Ghulam Chand of Kángra was appointed by Ahmad Sháh Duráni to be Governor of the Jalandhar Doab and the hill country between the Satlaj and Rávi.

The Kángra hills had nominally come into the hands of Ahmad Sháh six years before this event, being included in the cession to him of the Punjab by his namesake, the Delhi emperor. Kángra itself, however, remained still in the possession of Nawáb Saif Ali Khán,* the commandant nominated by the Mughal court, who, notwithstanding the cession, continued to correspond with Delhi; while the hill chiefs, emboldened by the general anarchy that prevailed, practically resumed their ancient independence, leaving nothing to Ahmad Sháh, and to the Nawáb only the lands immediately under the walls of the fort. In this fort, however, Saif Ali held his own for thirty years; and an idea of the strength and reputation of the stronghold may be gathered from the fact that an isolated Muhammadan, with no resources beyond the range of his guns, could maintain his position so long and so gallantly.

* Griffin; Mr. Barnes gives the name Saif Ulla Khán.

† Mr. Barnes quotes a letter from the emperor, to the Chamba Rája, remonstrating against the recovery of Chául and Rohlu.

Chapter II.

History.

The Gurkhas.

the Gogra and the Satlaj, a distance of more than 300 miles from their own border.

The Gurkhas gladly responded to the call, and crossed the Satlaj. The first action was fought at Mahal Mori in May 1806. The Katoches were signally defeated and fled in confusion to Tira, where there were fortified palaces belonging to the Rāja. But the Gurkhas pressed on for Kot Kangra, keeping up their communication with Bilāspur on the Satlaj. The memory of the disastrous days which then followed stand out as a landmark in the annals of the hills. Time is computed with reference to that period, and every misfortune is justly or unjustly ascribed to that prolific source of misery and distress. The Gurkhas prepared to establish their success. Certain portions of the country were subdued and held by them: other portions, including the fort of Kangra and the principal strongholds, remained in the hands of the Katoches. Each party plundered the districts held by the other to weaken his adversary's resources. The people, harassed and bewildered, fled to the neighbouring kingdoms; some to Chamba, some to the plains of the Jalandhar Doab. Other hill chieftains, incited by Sansār Chand's former oppressions, made inroads with impunity, and aggravated the general disorder. For three years this state of anarchy continued in the fertile valleys of Kangra: not a blade of cultivation was to be seen: grass grew up in the towns, and tigresses whelped in the streets of Nādaun. At last, rendered desperate by his circumstances, the Katoch chief invoked the succour of Ranjīt Singh. The Sikhs entered Kangra and gave battle to the Gurkhas in August 1809. The Gurkha army, exposed to the malaria of the valley, had suffered severely from sickness. Fever had decimated their ranks and prostrated the strength and courage of the survivors. Yet the field was long and furiously contested. At last fortune declared in favour of the Sikhs, and the Gurkhas were obliged to abandon their conquests on this side of the Satlaj. With this battle the independence of Sansār Chand ceased for ever. Ranjīt Singh was not the man to confer so large a favour for nothing. The hill Rāja and his Sikh Ally started for Jawāla Mukhi, and there in the holy temple Ranjīt Singh executed an agreement, stamped with his own hand dyed in saffron. He reserved to himself the fort of Kangra, and the sixty-six villages from the valley allotted by ancient usage for the maintenance of the garrison; but in other respects guaranteed to Sansār Chand all his hereditary dominions, and all his conquests free from any condition of service. In that very year, however, Ranjīt Singh departed from his engagement, and year by year encroached more and more on the Katoch chief's independence.

Acquisition of the district by Ranjīt Singh.

By the surrender of the fort, Sansār Chand not only sealed the destinies of his own house, but precipitated the downfall of the other hill princes. So long as he remained paramount, there were ties of blood and birth which made him content with tributes and contingents. But now an ambitious stranger had been introduced, who had no sympathy with the high caste Rājput, and was intent only on prosecuting his own plans of aggression and conquest. Ranjīt

Chapter II.

History.

Acquisition of the
district by Ranjít
Singh.

pur, a village of Núrpur bordering on Harípur. The village functionary, a man called Dhiána, recognised the Rája in spite of his disguise, and immediately gave intelligence to the Sikh Commandant at Núrpur; and news was sent by express to Lahore that the hills were in rebellion. When the arrival of their chief was known the military population rose to a man and joined Bír Singh's standard. The fort was invested; but within a week succour arrived in the person of Desa Singh at the head of an overwhelming force. Bír Singh a second time was obliged to seek refuge in Chamba; but the Chamba Rája, having a salutary fear of the Khálsa power, gave up the fugitive prince, who for the next seven years languished in captivity in the fortress of Gobindgarh at Amritsar. Bír Singh's wife was sister to Chart Singh, the Chamba chief, and resided with her brother. At her solicitation, and in remorse for his own conduct, Chart Singh ransomed his brother-in-law at the price of Rs. 85,000. Ranjít Singh then renewed his offer of a *jágír*, assigning Kathlot, worth Rs. 12,000, a fertile district on the Rávi, but outside the hills, for the Rája's support; but Bír Singh would not condescend to receive anything. His queen and infant son still lived at Chamba, and were not above accepting a monthly stipend of Rs. 500. But Bír Singh took up his residence at Dbauntal, a religious shrine of great repute on the edge of the plains, and the open refuge of those in trouble and distress. The last days of this prince are worthy of his character and career. In A.D. 1846, when the British and the Sikhs met in hostile array on the Banks of the Satlaj, Bír Singh again raised the standard of revolt and besieged Núrpur. The excitement was too much for a frame broken by age and the vicissitudes of fortune; and he died before the walls of the fort, with the consolatory assurance that his enemies were overthrown and his wrongs avenged.

Datárpur was the next to fall. In A.D. 1818 Gobind Chand, Rája of Datárpur, died, and his son was held in durance until he consented to yield up his territory, taking in exchange a *jágír* grant. Amidst this wreck of hill principalities Siba alone remained comparatively unhurt. Ranjít Singh, at one time had doomed it to destruction, but the Sikh minister Rája Dhián Singh had obtained in marriage two princesses of the Siba family, one the daughter of the reigning chief, Gobind Singh, and the other the daughter of his brother, Mián Devi Singh; and through his interest Siba escaped with a yearly tribute of Rs. 1,500, and the surrender of the principal fort to a Sikh garrison. The country, however, was divided between the two brothers, territory worth Rs. 20,000 (subject to tribute) being given to the Rája, and *talúka* Kotla worth Rs. 5,000, unconditionally to Mián Devi Singh. It remains to mention Kotlehr which had, for a long time past, maintained a precarious existence. In the time of the Katoh chief Ghanaud Chand, grandfather of Sansár Chand, the *talúka* of Chankí, forming half of the principality, had been annexed to Kaugra, and during the period of Sansár Chand's power, the Rája became entirely dispossessed. When Sansár Chand was pressed by the Gurkhas, the Rája of Kotlehr took advantage of his embarrassment to recover the fort of Kotwál Bār, a hereditary stronghold on the second range of hills overhanging the

Sattaj. In 1825, the Sikhs laid siege to this place. For two months the siege was maintained without success, the Rāja commanding the garrison in person. At last the Rāja was promised a *jāgr* of Rs. 10,000, and on this inducement surrendered the fort. His family enjoys the *jāgr* to this day.

Rāja Sansār Chand died in 1824. Twenty years before, he was the lord paramount of the hills, and at one time a formidable rival to the power of Ranjit Singh himself. But he had fallen by his own rapacity and violence, and long before his death had sunk into the position of an obsequious tributary of Lahore. In 1819, Moorcroft the traveller describes him as poor and discontented, and suspicious of the designs of Ranjit Singh. His son, Anrud Chand succeeded him, the Sikhs exacting a *lakh* of rupees as the fee of investiture. In 1827-28 Anrud Chand, having eluded Lahore, Ranjit Singh preferred a request on behalf of Hira Singh, son of the minister Dhián Singh, for the hand of his sister. Surrounded by Sikhs in the Lahore capital, the Katoch chief pretended to acquiesce, and returned homewards. His mind, however, was made up, and seeing the folly of resistance, he determined to sacrifice his kingdom, and to live an exile from his native hills, rather than compromise the honour of his ancient house. There were not wanting councillors even of his own household, who advised him to keep his country, and submit to the disgrace. But the young prince was inexorable; he crossed the Sattaj with all his household and retainers, and sought a refuge from oppression within British territory. Ranjit Singh and his ministers were soiled and enraged; but the person and honour of the Katoch Rāja were safe beyond their reach. His country lay defenceless at their feet, and was immediately attached in the name of the Khálsa. To persons unacquainted with the prejudices of the hills, it may appear unaccountable, that a kingdom, country, home, kindred and friends, should be deliberately relinquished, in order to maintain a point of etiquette. The family of Dhián Singh were Rájpúts legitimately descended from the royal house of Jammu; and it appears scarcely an act of presumption that he, the powerful minister of Lahore, with no blot on his escutcheon should aspire to obtain a Katoch princess for his son. But by immemorial practice among the hill chiefs, the daughter of the Rāja can only marry one of equal rank with her father, and any chief who should violate this rule would most assuredly be degraded from his caste. Dhián Singh was not a Rāja, that is to say, he was not the hereditary chief of a hill principality. He could not boast of a title handed down through a hundred ancestors, and though he was a Rāja by favour of Ranjit Singh, his rank was not admitted among the proud and ancient highlanders. Shortly after reaching Hardwar, his chosen retreat, Rāja Anrud Chand married his two sisters to Sudarsen Sáh, Rāja of Garhwál, and at the close of the year died of palsy. His son Rāja Rambir Chand resided for some years with the rest of the family at Arki, which had before been the refuge of Bír Singh the exiled Rāja of Núrpur; but in 1833 he accepted from Ranjit Singh a *jāgr* in the *pargana* of Mahal Mori worth Rs. 50,000, which was offered at the intercession of the British Resident at Lúdhilán.

Chapter II. History.

History from the
death of Sansār
Chand.

Chapter II.

History.

History from the
death of Sansár
Chand.

Besides this wholesale seizure of entire principalities, other neighbouring states were mutilated and deprived of their fairest possessions. The most prominent instance was Chamba. The greater portion of this state consists of steep rugged mountains, yielding a scanty revenue, and not worth the cost and trouble of occupation. To the uninviting character of the country Chamba owes her present independence. But there was one part of the territory which equalled in richness the most eligible districts in the hills. This was *talúka Rihlu*, an open and accessible plateau stretching far into the valley of Kangra, of which indeed it formed a natural portion. The possession of this tract had always been a bone of contention. The Mughals appropriated it as an Imperial appanage, and on the decline of their power, the Chamba chief re-asserted his hereditary claim. When Sansár Chand rose to eminence he attempted to seize it, but Rája Rai Singh of Chamba advanced in person to the defence, and lost his life in the battle-field of Nerti, a frontier village. A conotaph has been erected on the spot where the Chief fell, and an annual fair, attended by thousands, is celebrated there on the anniversary of his death. Sansár Chand succeeded only in retaining a few of the border villages, but Ranjít Singh, after the cession of the fort of Kangra, annexed the whole *talúka*; and from the Sikhs it has descended to us and forms a part of the district of Kangra proper. Chamba keeps the rest of her territory, subject to a yearly tribute. Thus fell, and for ever, these petty hill dynasties, one at least of which had endured for 2,000 years. While our ancestors were unreclaimed savages, and the Empire of Rome was yet in its infancy, there was a Katoli monarchy, with an organized government at Kangra. In 1813 the work of demolition began, and in 1828 Ranjít Singh was absolute master of all the lower hills between the Satlaj and the Rávi.

The fate of the Kangra princes is a remarkable contrast to the fortunes of the hill chiefs across the Satlaj.* Those the British power delivered the country from the yoke of the Gurkhas and restored the native princes without exception to independence. The knowledge of this generosity made the dethroned chieftains of this district look forward with anxious hope to the coming of the British rule, and converted them into desperate and discontented subjects, when they found that the English Government intended its conquest for itself. So strong was this feeling of disappointment, that three of the Kangra princes, as will be hereafter related, actually rose in insurrection during the last Panjáb war in 1848-49.

The district was visited by both the English travellers Forster and Moorcroft, during the period of native rule. Forster passed through it in 1783. His book of travels gives a vivid idea of the country at that time; the enthusiastic loyalty with which the people of one petty state welcome their Rája returning to his capital from a foray on a neighbour; the dread with which another Rája is regarded, who amuses himself by having offenders torn to pieces by elephants in front of his palace; the wonderful prestige of the Sikh horsemen, by whom Nádaun and Haripur were then overrun. At

* See Gazetteer of Simla.

the approach of two solitary plundering Gurcháras the gates of a castle fly open, and the best of every thing is humbly placed at the disposal of the intruders. Moorcroft was in the district in 1820. He mentions that fine rice was then selling at Baijnáth for 36 *pakka aera* per rupee; coarse rice at 48; wheat at 40; yet there had been a poor harvest. Cattle fetched from four to six rupees a head. These prices are little more than *half* those which have prevailed during the last twenty years.

The first Sikh war ended in March 1846 in the occupation of Lahore and the cession to the British Government of the Jalandhar Doab and the hills between the Satlaj and the Rávi. The occupation of this district, however, was not entirely unopposed. Notwithstanding the successes of the British arms and in despite of the treaty dictated at Lahore, the commandant at Kangra, relying on the time-honoured prestige of the fort, refused to surrender. The garrison at Kotla also followed his example. The British Resident came up in haste, and Diván Dhanáth, the minister at Lahore, exercised both supplication and menace. But not until after a delay of two months when a British brigade had invested the fort, did the resolution of the Sikh governor give way, and he then agreed to crenate, on condition of a free and honourable passage for himself and his men. After the surrender of the fort, a native infantry regiment was sent to garrison it, and a detachment of eighty men, under a European officer, was posted at Kotla. A full corps of the line was also stationed at the Fort of Núrpur, and orders were received to raise a local regiment from the military population of the hills. For civil management, the whole of the hill tract between the Satlaj and Rávi (excepting the Jaswan valley) was constituted a separate district, of which Lieutenant Lake, Assistant Commissioner, was placed in charge.

At the beginning of 1848, the hills were supposed to be sufficiently peaceable to permit of a reduction of the military force. The line regiment in occupation of Kangra was removed altogether, and the hill corps, then organized and disciplined, was directed to receive charge of the fort. The garrison at Núrpur was also reduced to three companies, detached from the head-quarters of the regiment at Hájipur. When, however, in April of the same year, the Multán insurrection broke out, and the second Sikh war began, three companies of the line were ordered immediately from the 28th Regiment at Hushiarpur to garrison the fort of Kangra, and the hill regiment went back to their cantonment in the valley. As the insurrection spread in the plains emissaries from the leaders of the rebellion were sent into the hills, inciting the hill chiefs to rise against the British Government, and promising them restoration to their hereditary kingdoms if the rebellion should prove successful. Disappointed at the conduct of the Government towards them, the hill Rájás were all disaffected; and the Sikh overtures were favourably received, and promises of assistance were exchanged. At the end of August 1848, Rám Singh, a Pathánia Rájput, and son of the minister of the ex-Rája of Núrpur, collected a band of adventurers from the neighbouring hills of Jamnū, suddenly crossed the Rávi, and threw himself into the unoccupied fort of Sháhpur. That night he received a congratulatory deputation from the neighbourhood, and proclaimed by beat of drum that the English rule had ceased, that

Sikh wars, and
establishment of
British Rule.

Chapter II.

History.

Sikh wars, and
establishment of
British Rule.

Dallp Singh was the paramount power, and that Jaswant Singh, son of Rāja Bir Singh, was Rāja of Nūrpur and Rām Singh his *Wazir*. The news of this insurrection reached Hushīārpur before it arrived at Kāngra, and a small force at once hastening to the spot invested the fort. During the night, the rebels fled and took up another position on a wooded range of hills close to the town of Nūrpur. Shortly afterwards, Mr. J. Lawrence, the Commissioner, and Mr. Barnes the District Officer, came up with reinforcements. The position was stormed, Rām Singh routed, and obliged to seek shelter in the camp of the Sikhs at Rasūl. During his occupation of the hill, he was joined by about 400 men from the surrounding villages, some of them Rājputs of his own family, but principally idle, worthless characters who had nothing to lose.

In November of the same year, a band of four or five hundred plundering Sikhs under Basāwa Singh besieged the fort of Pathānkot in the Gurdāspur district, and before this insurrection was finally quelled, intelligence was received that the Katōch chief had raised the standard of rebellion in the eastern extremity of the district. The Deputy Commissioner of Kāngra, who had proceeded to Pathānkot, was ordered to retrace his steps as fast as possible, escorted by three companies of the hill regiment. In the meantime the hill Rājas of Jaswān and Datārpur, and the Sikh priest, Bedi Bikram Singh,* encouraged by this example, spread revolt throughout the length of the Jaswān valley, from Hājipur to Rūpar. Mr. Lawrence, the Commissioner, with a chosen force, undertook their chastisement in person. Meanwhile the proceedings of the Katōch Rāja became more clearly defined. He had advanced from Mahāl Mori to Tīra, the fortified palace of his ancestors, and had taken possession of the neighbouring forts of Riyah and Abhemampur, from which the cannon and ammunition of the old Sikh garrisons had not been removed. A salute of twenty-one guns was fired from the rampart of Riyah, and the people were informed that their hereditary chief had again assumed control of his dominions. The district officer used every exertion to bring the Rāja to his senses, offering still to procure him the pardon of Government and restitution of his *jāgīr*, if he would disband his forces and return peaceably to Mahāl Mori. But his good offices were rejected, and on the 3rd December, when the detachment from Pathānkot was within ten miles of Tīra, intelligence was brought that an army of 800 Katōch followers had crossed the river, and intended to attack it on the march. Soon afterwards the insurgent force was descried on the opposite bank of a broad ravine, and there was scarcely time to collect the men, and select a position when it advanced to the attack. The insurgents were met by a well-directed volley; their leader was wounded, and after a short engagement they retreated and were chased by the British detachment to within a few miles of Tīra. Two days afterwards the Rāja's followers deserted him, and he sent over word to the British camp that he was willing to give himself up. Next morning he was taken prisoner; the Fort of Riyah was dismantled, and four pieces of ordnance were seized.

* See Gazetteer of Hushīārpur.

Simultaneously with the overthrow of the Katoch Rāja, the force under Mr. Lawrence swept up the Jaswān Dūn. The Datār-pur Rāja was made prisoner without a blow. The Jaswān Rāja offered resistance. His two positions, one at Amb and the other at Kharol, were attacked together, and carried with some little loss. The Rājas were arrested, and their palaces fired, and plundered. Bedi Bikrama Singh, frightened by these proceedings, fled to the Sikh camp of Sher Singh. His *jōghra* were attached, and his forts and palaces razed to the ground.* All, however, was not yet over. In January 1849, Rām Singh persuaded Rāja Sher Singh to give him two Sikh regiments, each 500 strong, to make a second irruption into the hills. He took up a strong position upon the Dūla heights, a ridge which overhangs the Rāvi and presents towards the plains, the quarter from which an assailing force must proceed, a series of perpendicular blocks of sandstone varying from 50 to 100 feet high, and each forming in itself a strong and almost impregnable position. A force of all arms under General Wheeler, marched to the attack, and the rebels were driven from their fastness with considerable slaughter, though not without loss to the British force. After the victory of Gūjrat and the annexation of the Panjāb order was speedily restored. The insurgent chiefs were banished to Almora. Rām Singh was transported to Singapur, every leader of note except a Katoch Sirdār called Pabār Chand was pursued, arrested, and placed in confinement, and Kangra subsided into a tranquil British province.†

The following account of the events of 1857 is taken from the Panjāb Mutiny Report. The peculiarities of this district are its mountainous nature, the number of rivers and streams that traverse it, and the number of petty chieftains and hill forts which are dispersed over its area,—the first two causes combining to make communication difficult and uncertain, and the last rendering it imperative, especially in times of anxiety like those under review, that the district officer should be kept well informed of every event occurring anywhere. Very much of its tranquillity depends on the preservation of the two strong fortresses of Kangra and Nūrpur. "He who holds the fort (of Kangra)," say the country people, "holds the hills." Major Taylor, the Deputy Commissioner, was compelled to entertain a very large number of men to watch the ferries and the *nakala* or hill passes, and his anxiety was further increased by the manifestation in two instances of an uneasy feeling among the hill chiefs. The first was by Rāja Partāb Chand of Tīra, who seemed inclined to raise troops on his own account. Major Lake with great promptitude removed the Katoch *thānaddr* of Tīra, who was one of his adherents, and substituted a Muhammadan, who afforded constant and true information regarding the Rāja's movements, and no outbreak took place. There was, however, one petty rising originated by a pretender, of unknown origin, to the extinct title and kingdom of the late Rai Thākur Singh of Kūlu. Under the

Chapter II.

History.

Sikh wars, and
establishment of
British Rule.

The Mutiny.

* See *Gazetteer* of Muskhārpur.

† The foregoing account is abridged from Mr. Barnes' Settlement Report. It has not reached beyond the boundaries of this district. But it appeared more symmetrical to trace out here the history of all the Katoch chieftains, rather than divide it between the *Gazetteer* of this district and that of Muskhārpur.

Chapter II.

History.
The Mutiny.

impression that British power was annihilated, this person endeavoured to excite a rising against Gyán Singh, the rightful heir, among the people of Kúlu and Seeráj. Major Hay, Assistant Commissioner at Kúlu, had, however, been on the watch, and on the first overt act apprehended the *soi-distant* Paráb Singh, and executed him, with five of his chief men. Sixteen other conspirators were imprisoned by the same commission. A large store of powder and arms found in his fort, most of which seemed to have been long buried there, was destroyed.

A great impression was made upon the people by the energy evinced by Majors Lake and Taylor in occupying the Kángra fort. This step was taken early on the morning of May 14th, when a party of Captain Younghusbaud's *sher-díl* (or lion-hearted) police were marched into the citadel. This was further defended by a howitzer taken from the fort below. The bulk of the treasure was at the same time sent into the citadel, and the remainder lodged in the newly-fortified police station. Every house in Dharmasála was guarded by a detail of police or new levies, a part of which was also detached as the jail guard. The post-office was brought under a strict surveillance, the forries and passes guarded, and all vagrants seized and brought before the magistrates for examination. When information of the mutinies of the native troops at Jhelam and Siálkot reached Kángra, Major Taylor disarmed the left wing of the 4th Native Infantry with the aid of the men of the police battalion, and marched 34 miles the same night, with a part of the same body and some Sikh cavalry, to Núrpur to disarm the right wing of the same regiment stationed at that place. The men had, however, voluntarily surrendered their arms to their commanding officer, Major Wilkie, at his simple request, before Major Taylor could arrive. Regarding this Major Lake very truly observes that it was "one of the most remarkable episodes of this eventful mutiny, and one which contrasts most favourably with the horrible outrages recorded elsewhere."

Formation of the
district and its sub-
divisions,

The head-quarters of the district were first fixed at Ket Kángra. There were many reasons which made the selection appropriate. There was a garrison in the fort, and a populous town unconcealed under the walls; but above all, there was the prestige attaching to the name. The same spot which had ruled so long the destinies of the hills still continued to remain the seat of local power. As time went on, however it was found that outside the fort, which was fully occupied by the garrison, there was no sufficient room on the high ground for a civil station even, much less for a military cantonment, and the low ground near the rice-fields would have been very unhealthy. A cantonment was wanted for the hill regiment which Government was recruiting in the district, and some waste land on the slope of the Dháola Dhár was selected for the purpose. The spot had been best known as Dharmasála, from an old building of that kind which existed there, so the name was transferred to the cantonment. The officers of the regiment built themselves houses, and their example was followed by some of the civil officers, who got away from Kángra to Dharmasála whenever they could, attracted by the many advantages of the latter place in point of climate and beauty of scenery. At length, in March 1855, the civil head-quarters of

the district were moved to Dharmśāla, only the *tahsildār* of the *pargana* being left at Kot Kangra. At this time, in addition to a small *bazār* which sprang up near the lines of the native regiment, and a few Gaddi peasants' houses scattered here and there in the forest, Dharmśāla contained only some seven or eight European houses, of which about half were in the higher ground commonly known as Bhāgsū.

As at first formed the district extended to the Rāvi within the hills, and in the plains included 83 villages at the head of the Bāri Doāb and extending from the foot of the hills to Pathānkot, which had been included in the cession of 1846. These villages belong entirely to the plains. They do not constitute an original portion of the ancient hill principality of Nūrpur, nor at cession of the hills did they at first appertain to the jurisdiction of Kangra. But on the demarcation of the boundary between British territory and the dominions of Mahārāja Dalip Singh, the villages, for sake of compactness, were made over to us. After annexation, when the whole Panjāb fell under British rule, these villages clearly belonged to the district of Gurdāspur; and accordingly in 1852, after the completion of the Settlement, they were transferred; while in 1861 the hill *talūkas* of Kandi and Shāhpur belonging to the Nūrpur *pargana*, and lying between the Rāvi and the Chaki, a tributary of the Biās, were made over to the same district, in order to connect it with the sanitarium of Dalhousie. In the same year (1862) considerable changes were effected in the internal sub-division of the district. As arranged at the time of the first Settlement of land-revenue, the head-quarters of *tahsil* sub-divisions were fixed at Kangra, Nūrpur, Haripur and Nādaun. The head-quarters of the two *tahills* last named were now transferred to Dehra and Hamirpur. From the old *tahsil* of Haripur, the *talūka* of Rāmgarh was transferred to the Kangra jurisdiction; and the *talūkas* of Changar Bahār, Kaloha and Garli were transferred from the old Nādaun *tahsil* to the *tahsil* of Dehra. The Nādaun *tahsil* has since gone by the name of Hamirpur, the name of the place to which its head-quarters were moved. In this way these two *tahills* were made more equal in size, more compact, and with their head-quarters more in their centres; there were also other reasons for the change, for Haripur was out of the way, being off the high road to the plains, and the town of Nādaun was in the middle of the *jūgl* of Rāja Jodhīr Chaud, who about this time was invested by Government with the civil charge of his own territory. *Pargana* Kangra, originally large, had now been increased by the addition of *talūka* Rāmgarh. It had always given much the most work, as it contains the richest tracts in the district; and this had so much increased that in 1863 it was found necessary to take a *nāib-tahsildār* from *pargana* Hamirpur, and to give him detached charge of the eastern part of the Kangra *pargana*. At first he was stationed at Bhawāna, but in 1868 he was moved to the new station of Pālmur in the centre of the tea-growing tract. Finally, in 1867-68, the *talūka* of Bassī Bachertā, a long strip of country extending into the heart of the Kahlūr territory, was restored to that State at a tribute equal to the land-tax then demandable. Shortly before the Sikhs ceded the Jalandhar Doāb to the British Government, the Kahlūr

Chapter II.

History.

Formation of the district and its sub-divisions.

Chapter II.
History.

Rāja had been compelled to grant this *talúka* in *jágir* to Sardār Lelmā Singh, the Sikh governor of the hills; so on the principle which was followed of giving back to the hill chiefs nothing which the Sikhs had taken, it had been treated as a *jágir* held of the British Government, and therefore a part of the Kangra district.

Old sub-divisions.

The *tahsils* of Nūrpur and Haripur as originally constituted contained little more than the areas of the old principalities after which they are named; while the Kangra *tahsil* comprised, with few exceptions, that circuit of country which had been under the immediate jurisdiction of the fort. The large size of the Katool dominions led to the separation of the Nādaun *tahsil*, which was a new sub-division. In every *pargana* is comprised a number of minor sub-divisions called *talúkas*. These *talúkas* are of very ancient origin contemporaneous probably with the first occupation of the hills. They all bear distinctive names, and their boundaries usually follow the natural variations of the country. Political or arbitrary considerations have seldom been allowed to interfere. A *talúka* in the plains is liable to constant alteration, and the ruler of to-day effaces the marks set up by his predecessor; but the bounds of a hill *talúka* remain unchanged as the physical features which suggested them. Each *talúka* has its peculiar characteristics. In some instances, however, natural landmarks have been disregarded. *Talúka* Kotla, so called after the fort, is a circle of villages detached from surrounding divisions and assigned in former times for the maintenance of the garrison. *Talúka* Rihlu, though a natural part of the Kangra valley, has distinct boundaries, because it belonged to a separate principality. *Talúka* Rājgiri, as first constituted, contained only thirty-eight villages; in the time of the emperors the number was increased to fifty-two by arbitrary encroachments on neighbouring *talúkas*. The *talúkas* as they at present stand have been detailed in Chapter I. On the subjects of *talúkas*, Mr. Lyall writes:—

"None of these changes involved any infraction of *talúka* boundaries, which remained just as Mr. Barnes fixed them. I have made two or three changes in the course of revision of Settlement, but only for very good reasons. For instance, in *pargana* Hamirpur I transferred *tappa* Sola Singhi from *talúka* Nādaunti Khālsa to *talúka* Kotlehr, because it is almost separated from the former by the Nādaun *jágir*, and runs with *talúka* Kotlehr, to which it anciently belonged. Again, in *pargana* Kangra, for similar reasons, *mauza* Mant was transferred from *talúka* Santa to Rihlu and Laned from Pālam to Bangāhal; the last-named village was, in some of Mr. Barnes' papers, classed as belonging to Pālam, and in some as belonging to Rājgiri; by situation, character and ancient history it belongs to Bangāhal. It is, I think, important that these *talúka* boundaries should be recognized and respected in all administrative arrangements. The peasant proprietors of the hills, who are a mixture of every caste and class, have strong local feelings or prejudices, which assist them in working together. To be of the same *talúka* is felt to be a considerable bond of union among the headmen of villages; this is a sentiment which should be fostered, as it may be very useful hereafter."

List of District
Officers.

The table at the top of the next page shows the officers who have held charge of the district since annexation.

Name of Officer.	From	To
Lieutenant Edward Lake	Annexation	January 1847
Mr. G. C. Barnes	February 1847	1851
" E. C. Bayley	1852	1853
" T. D. Forsyth	1853	1854
" F. H. Cooper	1854	1855
Major E. Lake	1855	1856
Mr. R. Jenkins	1856	9th January 1857
Major R. Taylor	April 1857	28th August 1860
Mr. R. Saunders	September 1860	3rd September 1861
Major T. W. Mercer	October 1861	18th March 1863
Mr. P. Egerton	April 1863	15th December 1863
Colonel R. Young	1864	1865
" C. E. Elphinstone	1865	2nd October 1866
" J. E. Cracroft	4th October 1866	4th February 1867
Major E. Paske	5th February 1867	27th April 1869
Mr. G. P. Elliot	7th May 1869	22nd November 1869
Major E. Paske	23rd November 1869	26th December 1869
Captain A. Harcourt	27th December 1869	11th April 1870
Lieutenant-Colonel T. W. Mercer	12th April 1870	8th March 1872
Major L. Paske	9th March 1872	19th October 1875
Mr. J. G. Cordery	25th October 1875	5th November 1875
" W. Coldstream	10th November 1875	24th January 1876
" J. G. Cordery	25th January 1876	18th July 1877
" J. D. Tremlett	21st July 1877	31st January 1878
Colonel C. V. Jenkins	28th February 1878	Up to date.

Chapter II. History.

List of District Officers.

Some conception of the development of the district since it came into our hands may be gathered from Table No. II which gives some of the leading statistics for five-yearly periods, so far as they are available; while most of the other tables appended to this work give comparative figures for the last few years. In the case of Table No. II it is probable that the figures are not always strictly comparable, their basis not being the same in all cases from one period to another. But the figures may be accepted as showing in general terms the nature and extent of the advance made. In the following table the Imperial revenue of the district is approximately compared for four years, succeeding each other at intervals of a decade:—

Development since
annexation.

Imperial Revenue, 1851-52, 1861-62, 1871-72, 1881-82.

Years.	LAND REVENUE.		Salt and Customs.	Excise (Spirits).	Opium and Drugs.	Assessed Taxes.	Stamps.	Miscellaneous.
	Proper.	Fine-tasting.						
1851-52	8,11,522*	6,397	...	11,469	3,529	...	5,029	2,044
1861-62	7,83,976†	3,535	...	27,493	7,722	...	19,995	...
1871-72	6,16,933‡	8,078	...	31,803	8,755	6,855	44,404	...
1881-82	6,13,450	8,000	...	18,701	14,359	2,170	60,791	4,204

* Including Rs 1,28,987 tribute.

† Presumably includes tribute.

‡ Includes Rs 8,500 tribute.

CHAPTER III.

THE PEOPLE.

SECTION A.—STATISTICAL.

Chapter III, A.
Statistical.
Distribution of po-
pulation.

Table No. V gives separate statistics for each *tahsil* and for the whole district, of the distribution of population over towns and villages, over area, and among houses and families; while the number of houses in each town is shown in Table No. XLIII. The statistics for the district as a whole give the following figures. Further information will be found in Chapter II of the Census Report of 1881:—

Percentage of total population who live in villages	...	{ Persons	... 96.65
		{ Males	... 96.44
		{ Females	... 97.13
Average rural population per village	...	...	... 1,046
Average total population per village and town	...	...	... 1,073
Number of villages per 100 square miles	...	...	... 8
Average distance from village to village, in miles	...	...	... 3.80
Density of population per square mile of	{ Total area	{ Total population	... 81
			... 78
	{ Cultivated area	{ Total population	... 764
			... 793
	{ Culturable area	{ Total population	... 645
			... 627
Number of resident families per occupied house	...	{ Villages	... 1.34
			... 1.56
Number of persons per occupied house	...	{ Villages	... 6.51
			... 5.64
Number of persons per resident family	...	{ Villages	... 4.87
			... 3.65

In his district report on the Census of 1881, the Deputy Commissioner wrote as follows:—

"From Nārpur to Pālampur the population is very dense, and in the valley which stretches from Shāhpur to Baijnāth, it must be at least 400 to the square mile, which is very high for a tract so purely agricultural. But in other tracts it is necessarily scattered owing to the nature of the country. The district is a very hilly one, and numerous spurs extend in all directions from the great snowy range (Hāunli or Dhātola Dhār as it is called.) Hence, with the exception of a few towns, the people mostly live in detached hamlets which they build among the fields they cultivate. The extensive use of manure for the fields renders it necessary that they should live on the spot, as the labour of carrying is necessarily so great in such a hilly country. Even where the villager does not himself live on the fields he will usually build his cattle-shed there, so as to have the supply of manure close at hand. The abundance of wood available obviates the necessity of using dung as fuel, while in many places the soil is too barren to yield good crops without artificial stimulus."

Thus the "village" of the Census statistics represents the fiscal rather than the social unit of habitation. The fiscal "village" of Kāngra, as will be more fully explained in the paragraphs which deal with the land tenures of the district, has very little resemblance to the villages of the plains. Among other points of difference to

be noted hereafter, one which most strikingly arrests attention is the absence of a common village site (*abad*). The dwellings of the hill people are scattered promiscuously over the country, each family living upon its own holding in a state of isolation from the other families which are grouped with it into a fiscal circuit. Some of these circuits are small; others are of considerable extent and embrace a considerable population; but even in the largest it is rare to find an aggregation of more than a few houses upon any one spot. Again, the average population per square mile of total area is, in the case of this district, a peculiarly false measure of the pressure of the population on the soil. Only 539,179 acres (according to Mr. Lyall's measurement), or 842 square miles of the total area of Kangra proper are under cultivation. The pressure therefore upon the cultivated area exceeds the rate of pressure in Jalandhar, the most densely populated, and perhaps the best cultivated district in the Punjab. With respect to the distribution by houses and families, the Deputy Commissioner wrote, when discussing the Census of 1881:—

"The word 'house' as used in the Census cannot, for this district at least, be regarded as having much statistical value. It would be very misleading to quote it in the usual sense as showing the actual number of buildings in existence. The definition of a family as being those who eat at the same *chulha* seems quite satisfactory. In many of the hamlets it is customary for different members of the family as they marry to occupy or build a little cottage close to the others, but though they often have a common courtyard, yet it seems customary in this district for them to have their separate *chulhas*. In former times the family bond appears to have been much closer than now-a-days. In the times of Mr. Barnes it was customary for the head member of the family to be entered as owner of the lands, though many others were entitled to shares. But this is no longer the case, and as soon as the younger brothers come of age they will separate from the family."

Table No. VI shows the principal districts and states with which the district has exchanged population, the number of migrants in each direction, and the distribution of immigrants by *tahsils*. Further details will be found in Table XI and in Supplementary Tables O to H of the Census Report for 1881, while the whole subject is discussed at length in Part II of Chapter III of the same report.

Proportion per millo of total population.			
	Gain.	Loss.	
Persons	40	50	
Males	40	49	
Females	40	51	

The total gain and loss to the district by migration is shown in the margin. The total number of residents born out of the district is 36,334, of whom 18,915 are males and 17,419 females. The number of people born in the district and living in other parts of the Punjab is 36,621, of whom 18,730 are males and 17,891 females.

The figures in the statement at the top of

the next page show the general distribution of the population by birthplace.

The following remarks on the migration to and from Rāwal Pindi are taken from the Census Report:—

Chapter III, A.
—
Statistical.
Distribution of
population.

Migration and birth-
place of population.

Chapter III, A.

Statistical.

Migration and birth-place of population.

BORN IN	PROPORTION PER MILE OF RESIDENT POPULATION.								
	RURAL POPULATION.			URBAN POPULATION.			TOTAL POPULATION.		
	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.
The district ...	358	352	354	319	329	319	350	350	351
The provinces ...	394	398	395	312	351	331	391	391	392
India	1,000	1,000	1,000	1,000	1,000	1,000	1,000	1,000	1,000
Asia	1,000	1,000	1,000	1,000	1,000	1,000	1,000	1,000	1,000

"In Kangra the density of rural population per square mile of cultivable area is higher than in any other Punjab district except Simla; but the mountain sides afford pasture to numerous flocks and herds, and the carrying trade with Central Asia contributes to the means of the people. The population is largely indigenous, 95 per cent. of the villagers being born in the district; and interchange of population is confined to the neighbouring districts and states. The contrast between the proportion of males among the emigrants to and immigrants from Simla respectively, show strikingly how temporary is the one and how reciprocal the other movement; while the same test shows the relative nature of the migrations to and from the overcrowded district of Hoshiarpur to be exactly the reverse, the emigration being reciprocal, and the immigration not temporary indeed but permanent. The migration to and from the hill states is apparently largely permanent. The immigration from Chamba, however, which forms a considerable proportion of the whole, is chiefly periodic. The immigration from Kashmir is doubtless a result of the late terrible famine which has desolated that country; and the moderate percentage of males shows how largely whole families must have fled from starvation. The permanent colonies of Kashmir shawl-weavers at Núrpur and Tiloknāth have almost disappeared with the falling-off in the trade."

Increase and decrease of population.

The figures in the statement below show the population of the district as it stood at the three enumerations of 1855, 1868, and 1881.

	Census.	Persons.	Males.	Females.	Density per square mile.
Actuals ... {	1855	718,055	391,399	327,500	70
	1868	743,882	393,571	350,311	82
	1881	730,315	380,807	319,078	81
Percentages. {	1868 on 1855 ...	103·5	100·0	106·0	105
	1881 on 1868 ...	98·2	98·8	99·9	99

But much doubt attaches to the figures of both the earlier enumerations. The Deputy Commissioner, in his Census Report for 1881, when quoting the figures of 1855, makes the population of the district (excluding Lahaul and Spiti) as 693,828, as follows:—Kangra, 178,507; Dehra, 70,807; Núrpur, 147,445; Hamírpur, 214,875; Kulu and Pláoh, 82,189; while the remarks below show that the figures of 1868 are not free from suspicion. In July 1850 Mr. Barnes took a Census of Kangra proper, the results of which

Chapter III, A.

Statistical.

Increase and decrease of population.

There is thus shown to have taken place an increase of 52,339, or 9·64 per cent. between 1850 and 1855; and a further increase, between 1855 and 1868, of 49,947 or 9·21 per cent., giving a total increase, between 1850 and 1868, of 102,286, or 18·85 per cent. The increase shown between 1850 and 1855 may appear, and probably is, somewhat excessive; but that the early years of British rule were marked by a great addition to the population is not to be questioned. The return of Rājputs in 1849 who had been previously employed in the Sikh army would alone account for the addition of some thousands to the population. The fluctuations since 1868 are thus discussed by the Deputy Commissioner in his Census Report for 1881:—

“The increase of population in the Kāngra *tahsil* is chiefly due to the extension of tea cultivation, as a large number of coolies are employed in the various plantations, European as well as native; whilst the large decrease in the Nārpur *tahsil* is partly accounted for by the decay of the shawl trade, and partly by the town (which was formerly a very large one and largely populated) having been of late years almost entirely deserted.

“The decrease in the Dehra and Hamirpur *tahsils* may be partially accounted for by the late war in Kābul, as the chief number of our recruits in this district are taken from those *ilākas*; it is also an unhealthy part of the district. In the Kūlu *tahsil* there is an increase, which is very large, and may arise from some mistake in the number given at the former Census; but there is no doubt that the climate of those parts is, as a rule, salubrious, and that the rate of mortality here is far less than in the southern parts of the district. Since 1868 the cultivated area of the district has increased from 435,940 to 717,360 acres, if the annual returns are to be trusted.”*

Births and deaths.

Table No. XI shows the total number of births and deaths registered in the district for the five years from 1877 to 1881, and the births for 1880 and 1881, the only two years during which births have been recorded in rural districts. The distribution of the total deaths and of the deaths from fever for these five years over the twelve months of the year is shown in Tables Nos. XI A and XI B. The annual birth rates per mille, calculated on the population of 1868, are shown in the margin.

The figures below show the annual death-rates per mille since 1868, calculated on the population of that year:—

	1868	1869	1870	1871	1872	1873	1874	1875	1876	1877	1878	1879	1880	1881	Average.
Males	22	20	23	16	20	20	18	20	20	23	31	34	29	25
Females	21	20	20	17	21	16	17	20	24	19	21	31	33	21
Persons	22	20	21	16	24	19	17	20	23	22	32	34	29	23

The registration is still imperfect, though it is yearly improving; but the figures always fall short of the facts, and the fluctuations probably correspond, allowing for a regular increase due to improved registration, fairly closely with the actual fluctuations in the births and deaths. The historical retrospect which forms the

* Which they are emphatically not.—ED.

first part of Chapter III of the Census Report of 1881, and especially the annual chronicle from 1812 to 1881 which will be found at page 56 of that report, throws some light on the fluctuations. Such further details as to birth and death-rates in individual towns as are available will be found in Table No. XLIV, and under the headings of the several towns in Chapter VI.

The figures for age, sex, and civil condition are given in great detail in Tables IV to VII of the Census Report of 1881, while the numbers of the sexes for each religion will be found in Table No. VII appended to the present volume. The age statistics must be taken subject to limitations which will be found fully discussed in Chapter VII of the Census Report. Their value rapidly diminishes as the numbers dealt with become smaller; and it is unnecessary here to give actual figures, or any statistics for *taluks*. The following figures show the distribution by age of every 10,000 of the population according to the Census figures:—

	0-1	1-2	2-3	3-4	4-5	5-6	6-10	10-15	15-25
Persons	274	271	221	200	201	1,122	1,253	1,351	901
Males	226	185	209	211	231	1,113	1,192	1,287	893
Females	248	216	215	279	272	1,213	1,257	1,376	910

	25-35	35-45	45-55	55-65	65-75	75-85	85-95	Over 95
Persons	591	506	505	417	473	375	453	141
Males	513	476	471	403	450	365	401	113
Females	647	533	540	511	523	414	517	125

The number of males among every 10,000 of both sexes is shown

Population	Villages	Towns	Total
All religions	1,125	—	1,125
Hindus	1,014	—	1,014
Muslims	1,001	—	1,001
Christians	1,001	—	1,001
Buddhists	1,001	—	1,001
Jains	1,001	—	1,001

Year of life	All religions	Hindus	Muslims
0-1	572	576	1,024
1-2	1,029	1,100	1,024
2-3	1,021	1,021	1,024
3-4	1,021	—	—
4-5	574	—	—

single, married, and widowed for each sex in each religion, and also the distribution by civil condition of the total number of each sex in each age-period. The Deputy Commissioner wrote as follows in his Census Report for the district:—

"The tribes, such as Gaddis and Bāthīs, inhabiting the hilly portion of the district, are much more long-lived than the Ghirāthīs, Kolis, &c., of the valleys. Certainly the former are more robust, and contain more grey-beards. This is doubtless due to the bracing climate and vigorous exercise enjoyed by the former. The valleys are very pestilential in the hot weather; and the miasmata rising from extensive rice cultivation cannot but be more or less fatal in its effects."

Chapter III, A. Statistical.

Age, sex, and civil condition.

in the first margin. The decrease at each successive enumeration is almost certainly due to greater accuracy of enumeration. In the Census of 1881, the number of females per 1,000 males in the earlier years of life was found to be as shown in the second margin.

The figures for civil condition are given in Table No. X, which shows the actual number of

Chapter III, B.
Social and Religious Life.
Infirmities.

The marriage customs of Kángra and their effect upon infanticide are discussed in Section B of this Chapter.

Tablo No. XII shows the number of insane, blind, deaf-mutes and lepers in the district in each religion. The proportions per 10,000 of either sex for each of these infirmities are shown in the margin. Tables XIV to XVII of the Census Report for 1881 give further details of the age and religion of the infirm. The health of the

district, and the prevalence of goitre and syphilis, have already been noticed in Chapter I (pages 18, 19).

European and Eurasian population.

The figures given below show the composition of the Christian population, and the respective numbers who returned their birth-place and their language as European. They are taken from Tables IIIA, IX, and XI of the Census Report for 1881:—

Details		Males.	Females.	Persons.
Race of Christian population ...	Europeans and Americans ...	106	91	197
	Eurasians ...	10	3	13
	Native Christians ...	61	53	117
	Total Christians ...	180	147	327
Language ...	English ...	105	80	191
	Other European languages ...	.....	.....	.....
	Total European languages .	105	80	191
Birth-place ...	British Isles ...	45	16	61
	Other European countries ...	2	8	10
	Total European countries ...	47	19	60

But the figures for the races of Christians, which are discussed in Part VII of Chapter IV of the Census Report, are very trustworthy; and it is certain that many who were really Eurasians returned themselves as Europeans. The figures for European birth-place are also incomplete, as many Europeans made entries, probably names of villages and the like, which, though they were almost certainly English, could not be identified, and were therefore classed as "doubtful and unspecified." The number of troops stationed in the district is given in Chapter V, Section A, and the distribution of European and Eurasian Christians by *tahsils* is shown in Tablo No. VII.

SECTION B.—SOCIAL AND RELIGIOUS LIFE.

Dwelling-houses.

The homes of the peasantry are scattered in pleasant and picturesque localities, not congregated into villages. Every man resides upon his own farm, and builds his cottage in some selected spot, open as a rule to the sun, and yet sheltered from the wind. The house is of sun-dried brick, having generally two storeroys. The inmates occupy the lower floor, the upper being used during the greater part of the year as a lumber-room or store-room for grain. During the rains the upper room is used for cooking, and in many

erces as a sleeping room, the whole family occupying it at night in order to escape the close and unhealthy air of the ground floor. The upper roof is always made of thatch, thick, substantial, and neatly trimmed. The outside walls are plastered with red or light-coloured earth. The front space is kept clean and fresh, and the whole is encircled by a hedge of trees and brambles, maintaining privacy and affording material for repairs. On one side of the cottage is the shed for the cows and bullocks, called *kurhal*, and another building containing the sheep and goats, styled the *ori*. If the owner of the farm be a man of substance, he will probably possess a buffalo or two; these are penned in separate enclosures called *mehāra*. The thatch of the cottage is renewed every third year; and in parts where grass is plentiful, a fresh covering is added annually. The ridge-pole is made of *tūn*, *śūn*, *ohi*, or fir. The *har*, *behra*, and *pīpal* are avoided on various superstitious grounds, while the *śiri* (*Acacia sirrira*) is reserved exclusively for the dwellings of *rejas* or of gods. No ordinary person is allowed to apply the wood to his own purposes. Every year, in the season of the *Narāśtra* in September, the cottage is replastered inside and outside, a labour which devolves upon the women in all but the highest castes. On the occasion of a marriage too the bridegroom's house is always adorned with some fresh gay-coloured plaster.

The entrance to the cottage is usually to the east or to the south; but there is no general law, and the favorite position varies in different parts of the district. The west, however, is superstitiously eschewed. Again, should a neighbour design his cottage so that the ridge-pole of his roof crossed at right angles with the entrance of another cottage, there would be an appeal to the district officer to prevent so unlucky an arrangement; for the hill people have a general superstition that some disaster would be sure to befall the owner of the house thus menaced. The Rājputs and Brāhmins always occupy the highest and most secluded parts of the village area. It would not be tolerated for a man of low caste to raise his dwelling on any eminence which should overlook the cottages of those of higher birth. The entrance to the cottage is secured by a wooden door, and during the absence of the household is fastened outside by a lock. In the houses of the higher castes it is not unusual, for the sake of additional privacy, to build the cottages of the homestead in the form of a quadrangle, the windows and doors all facing inwards.

The interior of the domicile is furnished generally in the simplest style. In the Sikh time the agricultural classes used earthen vessels for the preparation of their food; either their means seldom allowed them to possess utensils of more costly fabric, or they were afraid to show such substantial signs of comfort. Under British rule every house has its set of vessels made of brass, copper, or other metal, according to the prevailing custom. In the winter, the women plait mats of rice straw (*bīndri*), which are laid down over the floor of the room. They construct also a sort of quilt stuffed with pieces of old clothes. This is called a *khindu*, and is used indifferently as a

Chapter III, B.
Social and Religious Life.
Dwelling-houses.

Furniture.

Chapter III, B.
Social and Religious Life.

Food.

coverlet or as a mattress. A *hukka*, a few dried herbs, and a wicker basket suspended from the roof containing bread and other articles necessary to be secured from the depredation of cats and vermin, constitute the remaining furniture of the household.

The chief staples of food are maize and wheat. In the rice-growing valleys the people subsist for the greater part of the year on rice; but in the poorer uplands coarse millets (*mandil* and *sdwak*) form a portion of their diet. Maize is a very favourite grain, and from September till May is in constant consumption. After that period the wheat harvest is matured, and for the remaining six months of the year, wheat meal is the common article of diet. In the rice countries the people reserve the clean unbroken rice for sale, retaining the chipped pieces for their own use. So also unmixed wheat is disposed of to the grain-dealer, and mixed barley and wheat (the two are commonly sown together, the crop being called *goji*) is kept for home consumption. The agricultural classes have usually three meals a day. Before going to their morning work the men partake of some bread reserved from the evening repast. This is called *dhalidh* or *ndohari*. At twelve o'clock is the first full meal, generally partaken by all the household, consisting of rice, or rice and *dál* (split pulse, usually *urad* or *kulthi*), or cakes made of wheat or maize. In the evening there is a supper, according to taste, in which, however, rice seldom appears. In most parts of the hills the people can secure fish, which generally forms a constituent of their diet. On festive occasions they will kill a goat, which they consider very superior to mutton. Linseed oil and rape oil are also used instead of *ghi* by the poorer classes, but most families can now afford the latter luxury. The fine rock-salt of the Panjáb is less used than the Mandi salt, of which nearly a moiety consists of earth and other refuse matter. The salt is dissolved, and the brine, after being refined from the earthen particles, is mixed with the food it is intended to season. Tobacco is in very general use among men and women alike, though in the higher ranks of life the women affect to repudiate its use. There is a prejudice against onions and carrots, which no Hindú, except of the lowest class, will touch. Turmeric is a condiment in large request and is seldom absent from any meal in the household of those who can afford it. The Ghirathis, and all the Súdri tribes, together with the Bhujkis and Gaddis, are great consumers of wine. No other class openly acknowledge its use, though many drink it secretly. The following note regarding the food of the people was furnished by the district authorities for the Famine Report of 1879:—

“The grains which form the staple food of the people in this district are rice, wheat, barley, maize, gram, *másh*, *mung*, *moth*, peas, *masúr* and *mandal*. Grains of *rabi* crops are sown in October and November, and those of *kharif* in May and June; the former is harvested in April, and the latter in September and October. Rain is essential to *rabi* crops in December and January, otherwise there is failure; excessive fall of rain in February and March is ruinous; and to *kharif* crops rain is essential after 15th to 30th June, otherwise there is failure; and excessive fall of rain is ruinous in

Description of grain.	Agri-culturist's family.		Non-agricultural classes and residents in towns.	
	Mds.	Srs.	Mds.	Srs.
Rice	2	0	2	0
Wheat	5	13	4	0
Indian corn (stalks) or maize	12	27	5	0
Other grain	12	25	2	15
Dill	3	0	4	0
Total	34	25	17	15

September. The estimate of food grains consumed in a year by an average agriculturist's family consisting of five persons, one old person, man and wife and two children, and the estimate for non-agricultural classes and

Chapter III, B.
Social and Religious Life.

Fool.

residents in towns are as shown in the margin."

The ordinary clothing of a man of the poorer classes consists of a skull cap (*topi*), a frock reaching to the waist (*kurti*), or a similar but longer garment, called a *choli*, reaching to the knees, and short breeches (*kach*). In addition to these, the peasant usually carries with him a blanket (*pata*), which in hot weather he twists as a turban to defend his head from the sun, and in the winter uses as a wrapper. The frock and breeches are usually made of cotton woven by the village weaver, and cut and sewn into shape by the village *sut*, or tailor. The *pata* is of home-spun texture, woven generally in alternate squares of white and black wool, the only variety being in the size of the squares. In the rains, people travel barefoot, as the wet weather spoils their shoes, but in all other seasons they usually possess a pair of shoes (*juta*). Among the higher classes the clothes of both sexes are usually made of English fabrics, and formed into shapes to suit the fashion or the pleasure of the wearer. The only peculiarity is that the *kurti* is commonly retained by all. The head-dress gives the best opportunity for a display of good taste or love of finery. Two or more turbans of different colours are often artistically mixed together, and bound round the head so as to display the colours to advantage, and to fall in heavy, yet graceful folds over the right ear. The usual mixture is a red ground with a white exterior turban, and the effect is always becoming. Like all other fashions, it is sometimes ludicrously exaggerated, and a hill dandy has been observed with as many as seven turbans of different hues, not very judiciously chosen, wrapped round his head. The hill people are also very fond of wearing coloured vests and scarfs. They also adopt the effeminate habit of wearing earrings of gold, graced sometimes with pearls; and those who can afford it will display gold or silver bracelets, and necklaces of alternate beads and gold.

Clothing.

The female dress is picturesque. On ordinary occasions a Hindu woman wears a petticoat (*ghagra*), a *choli*, which covers the breast, and a *sathin*, or long trousers, with a *dopata*, or mantle to form the head-dress. In the winter they adopt a gown made ordinarily of a coarse chintz, called *doru*, which covers the whole body, fitting close round the neck. For ordinary wear these garments are made of the simplest colours, and are modest and becoming. On

* Average 7 mounds 5 seers.

† Average 5 mounds 29 seers.

Chapter III, B.
Social and Religious Life.

Clothing.

gala days, though the cut of the garments is the same, the texture and colours are strikingly altered. The border of the petticoat is adorned with patterns printed in silver or gold, or the whole garment is made of streaked colours tastefully associated. The plain white *dopata*, or mantle, gives place to a pink or yellow scarf. The *choli* is made of equally gay material, and the person is ornamented with jewellery. The nose ring, or *bālu*, is the most common ornament. With the exception of unmarried girls and widows every woman displays this piece of finery, which is a sign of married life, and shows that the wearer still rejoices in the society of her husband. Except in the lower classes the *bālu* is made of gold, and its circumference is limited only by the taste of the possessor. The Girath women are very fond of a profusion of necklaces of coloured glass, or pieces of porcelain (*rach*) and beads, the vegetable produce of the forest. Muhammadan women dress with less taste and in more sombre colours. They never wear the *ghagra*, or petticoat, and very seldom the *doru*, or gown, but restrict themselves to loose trowsers and a mantle. Another dress, called *peshwac*, is a cotton gown of very light texture, almost approaching to muslin, and made of various gay colours. The use of this, however, is confined to the higher ranks of life.

Marriage customs,
and infanticide.

Among the members of the three superior *bars* (Brāhmins, Khātris, and Vaisyas) the rules prohibiting the marriage of daughters with men of lower castes are exceedingly strict. There is a widely prevalent custom, particularly among the Brāhmins and Rājputs, according to which a man must always take a wife from a lower and give his daughters to a higher caste. There is the greatest difference between giving a girl and taking a girl. If a Rājput is asked with what class he may intermarry, he will usually mention some below his own, but if asked whether he would give his daughter to the same tribe in exchange, would be horrified at the idea. The same rule prevails among the local Brāhmins, though to a less extent. The Deputy Commissioner writes:—

"The result of this is, that it becomes most difficult to obtain a suitable match for high-born girls, and there can be no doubt, I think, that the custom of infanticide is by no means extinct. It is, however, practised in a much more scientific method than in former days. It was not long ago that a case of this kind was brought before me in which there was evidence to show that the woman had deliberately prepared to put an end to the child's life if it should turn out to be a girl, as it actually did. She described how a female relative of her's had advised her to starve the child, roll over it, fling it about, and if these methods had not the desired result, give it some opium. In this case she happened to be discovered, but it is most probable that there are many such which elude detection. The system adopted for prevention of the crime can only operate as a partial check, as the families in which it is more usually committed are more or less influential."

Marriages.

Throughout the whole district infant marriages are customary, the only exception being in the case of very high-caste girls for whom it is difficult to find a suitable match. The different tribes marry as a rule among themselves, but cannot marry persons of the same *sāt* or *al*. The lowest tribes are just as strict in this respect

as the high born ones. For instance, a Rāmdāst Chamār must marry a Chamār who is not a Rāmdāst. A Nagtāin Badi must marry a Badi who is not a Nagtāin. A Vihan Gaddi must marry a Gaddi who is not a Vihan, and so on. With reference to the *gotar*, there seems less strictness, though amongst most tribes it is positively forbidden to intermarry into the same *gotar*. Among high caste people it is considered wrong to take any payment for a daughter, but among most of the low castes it is customary for a regular traffic to be carried on in girls; and although this may seem contrary to morality, there can be little doubt that it acts as a check on infanticide, and leads to girls being better cared for by their parents. There are four kinds of betrothal contracts which are very common among the lower classes in this district.

(1) *Exchanges* (*attā sattā ká nātāh*)—These are sometimes most complicated and perplexing. A will promise his daughter to B, on condition that the latter gives his to C, who again promises his daughter to A. Sometimes there are five or six links in the chain, and a breach of promise on the part of one will involve the whole arrangement in confusion, especially if some of the promises have been fulfilled.

(2) *Labour*.—The bridegroom elect binds himself to work for the bride's family sometimes for nine or ten years, perhaps after all to have the mortification of seeing her married off to some one else, just as he was expecting to carry off the prize. This is probably a very ancient custom, and reminds one of the story of Jacob working for Laban for his two daughters Leah and Rachel.

(3) *Money*.—Cash payment is made for the bride, varying according to the circumstances of the family. This is a fruitful source of debt, and also acts as a check upon marriage. Numbers of marriageable young men are obliged to go without wives, owing to the exorbitant demands made by the parents of eligible young ladies.

(4.) *Dharm* or *pnn* betrothals, where no payment or exchange of any kind is made. These are comparatively rare among the lower classes.

Polyandry is never practised in this part of the district, though it is practised in Scraj. It is not uncommon, however, for a man to sell his wife to any one else who makes a fair bid for her. Sometimes such agreements are executed on stamped paper and presented for registration. Polygamy is considered allowable, and is more or less practised among nearly all the tribes. The difficulty of procuring wives acts, however, as a considerable check upon this practice.

The following is a brief summary of the custom prevailing in Kangra proper regarding inheritance, rights of widows and daughters, powers of gift, adoption, &c. Except in those *talukas* of Nānpur, the tenures of which assimilate to the plains, it is the general custom of all tribes in Kangra proper for the *jhetā betā*, or eldest son, to get something as *jhetānda* in excess of the share which the other sons inherit equally with himself: this something may be a field, a cow or ox, or any other valuable thing. The Gaddis say that among them the eldest son gets

Chapter III, B.
Social and Religious Life.
Marriages.

Polyandry and Polygamy.

Custom of inheritance, legitimacy, &c.

Chapter III, B.
 Social and Religious Life.
 Custom of inheritance, legitimacy, &c.

a twentieth of the paternal estate as *jhetanda*, but in return is saddled with an extra twentieth of the paternal debts, if any. In case of inheritance by sons by more than one wife, the *chhindavand* and not the *pagvand* rule is followed, that is to say, the first division of the inheritance is made upon mothers, and not upon heads of sons. This rule of *chhindavand* prevails universally among all tribes in Kangra proper, except the Gaddis, a large section of whom are guided by the rule of *pagvand*. This section consists of those whose original homes are in Bharmour, as distinguished from Gadhrian urár Rávi, or the southern side of the Upper Rávi valley in Chamba. Instances are not rare in Kangra in families of all classes where, by consent or by interference of the father in his lifetime, the inheritance has been divided by *pagvand*, but the general prevalence of the *chhindavand* rule seems undeniable.

Something nearly approaching to a custom of primogeniture prevails in a few families. For instance, the Rájas of Habrol, Gummar and Dhatwál give small allotments only to younger sons, which revert to the Rája or head of the family for the time being, in case the younger branch dies out; and the Dhatwál cadets, moreover, have to pay heavy grain rents on their allotments to the Rája, though they are acknowledged to hold as proprietors. In the case of the Indauriá Rájputs it is asserted that all sons inherit equal shares of the *bás* or residential estates, and that the remaining, which are known as *chaudhár* estates, go to the eldest son as *chaudrí*. But this asserted custom is somewhat obscure, and is disputed. The fact is that the *chaudris*' interest in the *chaudhár* estate has changed in degree and in nature since the days of the Rájas. It then amounted to little more than the right to certain liberal fees on the rents in kind which went to the Rájas; but the Sikhs leased these rents in kind, and in fact the whole profit and loss on the estates, to the *chaudris* for fixed sums. Among the Kanets of Kodh Sowár, that is, of Ohhota and Bará Bangáhal, the custom was that the *vands* or separate holdings were indivisible. If a man died possessed of one *vand* only, it went to the *kanna beta* or youngest son; if he held two, the other went to the next youngest. How this custom arose is explained in this way: In the first place the *vands* were allotments only capable of properly maintaining one family; in the second place the eldest son used to be away in his father's lifetime doing *chdkari*, or feudal service of some kind, to the Rája, and could generally manage to get a grant of land elsewhere, while the younger son stayed at home with his father and succeeded him. An examination of the pedigree trees for these *vands* or holdings will show that the custom has been in full force up to the present time or till very recently. Among the people concerned opinions differ as to whether it should be enforced by our courts in cases of dispute in future. Mr. Lyall thinks it should not, "as over and above change of circumstances, the tenure has been altered by the first Settlement. In place of a mere allotment of fields, the Kanet of Kodh Sowár now owns, besides his fields, a share in the waste lands of an estate which may be compared to a small Swiss canton."

In respect of questions of legitimacy or validity of marriage, the landholders may be put into two classes, *viz.*, first those whose women

affect seclusion and do not work in the fields, and who cannot contract what are known as *jhanjardra* or widow marriages; and secondly those who marry widows, and allow their women to work more or less in the fields. Among the former the son of a *rakhorar*, or kept, as opposed to a *biatar* or married woman would be a *sirtora* or illegitimate, and would inherit no share. Among the latter the son of any kept woman (provided she was not of impure race, connection with whom would involve loss of caste) would by custom or past practice, share equally with the son by a wife married in the most formal manner. Very little outward ceremony is used in the case of a *jhanjardra* marriage. It is doubtful whether concubinage, accompanied by the putting off of the outward signs of the widowed state, i. e., resuming the *balu* or nose-ring, is not sufficient to make a valid marriage according to the real custom of the country; but the husband generally celebrates the event by a feast, and there is a tendency to consider this a necessary formality. The Gaddis say that among them if a widow has been, as they understand it, lawfully obtained from her guardians in consideration of value given, then she is reckoned a wife, whether any ceremony be performed or not. The feeling among the Kanets is the same.

Pichlag, that is, sons begotten by a first husband, who accompany their mother to her second husband's house, or are born therein are not entitled to a share. This is a general rule; but the Gaddis and Kanets appear to hold that if a man takes a widow to wife who is at the time *enceinte*, the child born will be reckoned his child, and no *pichlag*.

All tribes agree that a man can adopt a son out of his own *gotar* or clan. It is doubtful whether public opinion would support the adoption of a son from another clan if the kinsmen objected, unless perhaps in the case of a daughter's son, and even then there would be a difference of opinion; but the majority would support the validity of the adoption. Many written deeds of adoption, old and new, are to be found in the district; but writing was formerly resorted to only in cases where a dispute was anticipated, because the adopted son was a very distant kinsman, or for some other similar reason.

With regard to a widow's right to inherit, the Rājputs, Brāhmins, Khatrias, Mahājans, &c., say that she holds her life on condition of chastity. The Kanets of Kodh Sowār say clearly that so long as she continues to reside in her late husband's house, she cannot be dispossessed even though she openly intrigues with another man, or permits him to live in the house with her. This is the real custom also of the Girths and other similar castes in Kangra, though they do not admit the fact so bluntly.

With regard to daughters, all classes agree that, in default of sons, an orphan daughter has an interest similar to that of a widow, so long as she remains unmarried. The general feeling seems to be that a daughter or her children can never succeed by simple inheritance to landed estate in preference to kinsmen, however remote. This is what the people say when the question is put to them in a general way; but they occasionally take another view in actual cases, and the history of estates shows that daughters have occasionally

Chapter III, B.

Social and Religious Life.

Custom of inheritance, legitimacy, &c.

Chapter III, B. Social and Religious Life.

Custom of inheritance, legitimacy, &c.

been allowed to inherit. All, however, admit that in default of sons, a father can, by formal deed of gift, bestow acquired land on a daughter or her children; and the people of the Kabzowāri talūkas say that such a gift of ancestral land even would not be invalidated by objections made by kinsmen too remote to perform *shrādh* or offer the *pind* to a common ancestor. According to this the power to object would be limited to the descendants of the donor's great-great-grandfather, for the worship of ancestors is not carried farther. The Gaddis and Kanets, however, dispense with these *shrādh* ceremonies, and therefore can give no limit beyond which the claims of kinsmen should be rejected as too remote. This does not imply that among them the feeling of kinship and of right of succession is kept alive longer: the contrary is decidedly the case. By ancestral land is generally understood land once held by the common ancestor, not all land whatsoever inherited by the donor.

General statistics and distribution of religions.

Table No. VII shows the numbers in each *tahsil* and in the

Religion.	Rural population.	Urban population.	Total population.
Hindū ...	8,425	7,951	8,409
Sikh ...	10	11	10
Jain ...	1	15	2
Buddhist ...	41	...	39
Musalmān ...	498	1,859	630
Christian ...	3	61	4

whole district who follow each religion, as ascertained in the Census of 1881, and Table No. XLIII gives similar figures for towns. Tables III, IIIA, IIIB of the Report of that Census give further details on the subject. The distribution of every 10,000 of the population by

religions is shown in the margin. The limitations, subject to which these figures must be taken, and especially the rule followed in the classification of Hindūs, are fully discussed in Part I, Chapter IV of the Census Report. The distribution of every 1,000 of the Musalmān population by sect is shown in the margin. The sects of the Christian population are given in Table IIIA of the Census Report; but the figures are, for reasons explained in Part VII, Chapter IV of the Report, so very imperfect that it is not worth while to reproduce them here. Table No. IX shows the religion of the major castes and tribes of the district, and therefore the distribution by caste of the great majority of the followers of each religion. A brief description of the great religions of the Panjab and of their principal sects will be found in Chapter IV of the Census Report. The religious practice and belief of the district present no special peculiarities; and it would be out of place to enter here into any disquisition on the general question. The general distribution of religions by *tahsils* can be gathered from the figures of Table No. VII; and regarding the population as a whole, no more detailed information as to locality is available. But the landowning and cultivating classes are Hindū without exception, as indeed is the whole village population, except in Spiti, where the people are exclusively Buddhist. The Hinduism of Lahaul is discussed in Part II.

Sect.	Rural population.	Total population.
Sunnīs ...	913	919
Shiāhīs ...	42	79
Wahabīs ...	01	01
Others and unspecified ...	515	435

The generality of the people are very superstitious, and the district is covered with a network of shrines, ranging from the Chapel Royal of Mahārāja Sansār Chand at Sujānpur, or the richer and much frequented temples at Jawāla Mukhi and Kāngra, to the village Gúgá, or the rudely hewn figure of the *Nandēon-kā-deotā* (deity of the cudgels) placed under the shade of some roadside *pīpal* tree. The temple of the Bajresari or Vāgreswari Devi at Kāngra is perhaps the most famous in the district. It is said to have been founded by the divinity of that name at a famous *Asvamedh* or horse sacrifice which was held on the spot. The famous Mahmūd of Ghazni is said to have invaded the district and destroyed the temple, building a mosque on its ruins. It was, however, restored, and is said to have been visited by Akbar together with his celebrated Divān Todar Mal. There are some other temples in the vicinity which are said to have owed their origin to Todar Mal. Finally Ranjit Singh visited it, and under his orders the domes of the temples here and at Jawāla Mukhi were gilded. Subsequently the devotees from Amritsar subscribed together and presented the temple with a marble floor. It is worth remarking that the town of Kāngra, where the temple is situated, was originally known as Nagorkot, and the Katokh Rājās and the Brāhmins of the vicinity were distinguished by the same name. It is said that on the spot where the fortress stands the Raksha Jalandhar met with his death, at least his body covered many leagues, but his head is said to have fallen on this spot. Hence the fort was named Kanggarh, the fort of the head, which became corrupted into Kāngra.

The temples at Kāngra and Jawāla Mukhi are in charge of the rapacious Bhojkīs, who plunder the unfortunate pilgrims. At the latter place large numbers of sheep and goats are supposed to be sacrificed. The appetite of the Devi is however capricious, and the votaries are usually informed that she is not quite ready for her meal. The offering is left, and is hurried away, and sold in the neighbourhood for a trifle under its value to men who again resell it to other pilgrims. The temple of Gauri Shankar is picturesquely situated on the left bank of the Biās on some heights overlooking the city, and close to the Castle built by Mahārāja Sansār Chand. At the time that chieftain was at the summit of his power it must doubtless have been largely frequented. It received a rich *jāgīr* of Rs. 1,600 which is now being squandered by the present managers, and has quite ceased to be visited by any pilgrims.

Amongst the minor places of worship are the graves of some Muhammadan saints, who are curiously enough more venerated by Hindus than by the Muhammadans themselves. There is one saint, Bāwā Fattā, who is particularly venerated. He is supposed to have died about 200 years ago, and was said to have been specially blessed by Sodī Guru Gulāb Singh, and given the power of prophecy. To swear by his name is considered a particularly solemn oath, and it is not uncommon for parties in civil cases to challenge one another to take it. Another shrine is that of Bāwā Bhopat, where it is customary to present petitions in writing. A fee has to be given in advance, or at least an offering promised, should the request be granted. For instance, if there is a dispute about some land, one party will hurry to

Chapter III, B.
Social and Religious Life.
Temples and Shrines.

Chapter III, B.
Social and Religious Life.

Temples and
Shrines.

the shrine and promise an offering. The others will generally become alarmed and afraid that some calamity will overtake them. But should no compromise be made, and should some trouble befall the 'defendants,' of course it is ascribed to the wrath of Bhopat. The decrees passed by that individual are therefore usually *ex-parte*, and it must be rather satisfactory to his attendants that they are subject to no appeal after the troublesome fashion of European Courts. There are a number of Tīrathis in the district, and some of them are supposed to be of equal efficacy to Hardwār. There is specially one called the Sangam (Junction), where the streams Bāngangā, and Gupatgangā meet, close to Fort Kangra. This is considered as being as holy as the confluence of the Jamuā and Ganges. The Gūgās are curious sheds which are not seen elsewhere. They contain a number of images, and are supposed to be specially efficacious for snake bites. Persons suffering from such are usually taken to a Gūgā when the priest examines him, mutters incantations, and if he sees that it must be a fatal case, sends him away with the comfortable assurance that he has done something mortally to offend the local deity and cannot be forgiven. The Dandi Chaitron, or *Dandon-kā-deota*, is supposed to be particularly fond of sticks. His office is placed under a *pīpal* tree, and persons suffering from intermittent fever are accustomed to offer a couple of sticks about the size of nine-pins if they recover. Speaking generally, the larger number of temples seem to be devoted to Shīv, but the followers of Vishnu are also said to be numerous. There is only one Jain temple, and that is situated within the Fort, so that it is never visited by pilgrims. Local *Devīs* are without number; 360 of them assembled at the founding of the Kangra temple.

The chief religious orders are the Gosāins and the Bhajkīs; at least these are the principal residouts. Large numbers of *jogīs*, *sanādis*, &c., pass through the district, and some of them, such as the Bodha Pandits, reside; but none of such importance as to call for special notice. The Gosāins were at one time an important trading community, but are now much deteriorated owing to internal dissensions. They were only able to trade wholesale, and never become retail dealers, as this they consider beneath their dignity. Among themselves they are divided into numerous fraternities, at the head of which are Mahants. The successor to the *gaddi* is nominated by the existing Mahant from among his *chelas*. The Bhajkīs are described in Section C of this Chapter.

Language.

Table No. VIII shows the numbers who speak each of the

Language.	Proportion per 10,000 of population.
Hindustāni ...	24
Pahārī ...	8,430
Kanania, Lahauli and Tibeti ...	105
Kashmiri ...	18
Panjābi ...	1,314
All Indian languages ...	8,007
Non-Indian languages ...	3

principal languages current in the district separately for each *tahsil* and for the whole district. More detailed information will be found in Table IX of the Census Report for 1881, while in Chapter V of the same report the several languages are briefly discussed. The figures in the margin give the distribution of every 10,000 of the population

by language, omitting small figures. The eastern group of hill languages is shown in the tables as Pahāri, and would appear to be practically the same as the Garhwāli of the philologists. Its western boundary is the eastern watershed of the Rāvi which separates Chamba from Kangra;* to the north it is separated from the Tibetan group of tongues by the mid-Himalayas; to the south it extends as far as the foot of the mountains, but not to the low hills at their base; while it stretches away eastward through Garhwāl and Kinnāon to meet the Nepalese. It is an Indie language, more akin to Hindi than to Panjābi, and is included with Nepalese by Hörnle in his Northern Gandian group. But here, as in all mountainous tracts, dialectic variations are numerous, each considerable mountain range separating two forms of speech which differ in a greater or less degree. Thus the Mundi people call their dialect Mandiali, the Kūln people, Kūluki. Gaddi is spoken by the inhabitants of the range which divides Kangra from Chamba, and Hindūri by the people of the lower hill states. The character need is the Thākuri or Tankri of the hills, but the only literature that the language appears to possess begins and ends with a small but interesting collection of rhapsodies in praise of Rājā Jagat Singh (A. D. 1650) by a Kangra bard called Gambhīr Rāi (J. A. S. B., 1875, p. 192). In his District Census Report for 1881, the Deputy Commissioner writes:—

Chapter III, B.
—
Social and Religious Life.
Language.

"The dialects spoken are various, as may be guessed from a glance at the list of principal tribes. The Gaddis, Kashmiris, Labānas and Valley people are mostly unintelligible to one another, so far as their own particular language or dialect goes, though there is a common colloquial which may be styled Pahāri, for want of a better name, which is generally understood by all. I have taken some trouble to collect some of the words used in ordinary conversation, and am satisfied that the dialect which generally prevails is distinctly Sanskritic in its origin; as is also the character, though the latter is quite distinct from any character used in the plains, and cannot be deciphered except by inhabitants of the district."

The languages of the Kūln sub-division are further discussed in Part II.

Table No. XIII gives statistics of education as ascertained at

	Educated.	Usual population.	Total population.
MALES.			
Under instruction ...	114	139	
Can read and write	466	69	
FEMALES.			
Under instruction ...	14	27	
Can read and write	47	68	

the Census of 1881 for each religion and for the total population of each *tahsil*. The figures for female education are probably very imperfect indeed. The figures in the margin show the number educated among every 10,000 of each sex according to the Census Returns. Statistics regarding the attendance at Government and

* Mr. Lyall, however, who probably knows more than anybody else of the people of the Panjāb hills, thinks that the people of Kangra proper, as distinct from Kūln, approach both in race and language nearer to the western or Dogra than to the eastern or Pahāri group.

Chapter III, B.
Social and Religious Life.

Details.	Boys	Girls.
Europeans and Eurasians ...	..	...
Native Christians ...	...	...
Hindus ...	2,123	139
Muslimans ...	216	...
Sikhs ...	4	...
Others ...	...	...
Children of agriculturists ...	1,678	9
" of non-agriculturists ...	670	130

Aided schools will be found in Table No. XXXVII. The distribution of the scholars at these schools by religion and the occupations of their fathers, as it stood in 1881-82, are shown in the margin. The figures, however do not include the statistics for the two Aided Mission schools, nor those of the Nūrpur

District school as the required information is not available.

Appearance.

The hill people are a good-looking race. Their complexion is fair and the expression is almost invariably mild and prepossessing. Their features are delicate and well-formed. In stature they seldom exceed the middle size, and cannot compare with the inhabitants of the plains for vigor and manly strength. The gradations of caste are strongly marked in the appearance and aspect of the people, and the higher the social position the more pure and elevated become the features. Among the Brāhmans and Rājputs there are generally to be found the distinguishing marks of a long and unsullied descent, and their faces bear the impress of true nobility. The agricultural classes are less refined and attractive, but they all possess the amiable and ingenuous expression which is characteristic of the whole race.

Manners and Character.

To a prepossessing appearance the hill people add the charm of simple and unsophisticated manners. In address they are at once open and good-humoured, and at the same time obedient and respectful. They are not very familiar with the amenities of speech, and may sometimes offend an ear habituated to the fulsome phraseology of Hindustān; but the error always proceeds from rustic plainness, and never from intentional discourtesy. They are extremely susceptible to kindness or the reverse. A conciliatory demeanour at once wins their confidence, while a rude word, carelessly uttered, is often sufficient to intimidate and repel them. To be assailed with abuse is a grievous injury not to be forgotten. Among equals, the exchange of contumelious epithets excites an extraordinary outburst of anger, hardly to be reconciled with their general mildness of demeanour. Abuse frequently leads to suicide; and an abusive habit in an official outweighs, in popular estimation, his good qualities of whatever kind. The people are bashful and modest, never intruding unless encouraged. A gesture is quite sufficient to keep them at a distance. They are suspicious, and long in yielding their confidence. To a stranger they are very reserved; and will, as much as possible, abstain from the court of a new official till his character is thoroughly displayed. On the other hand, when once they are conciliated, there are no bounds to their devotion. As at first they are distrustful and shy, so at last they surrender themselves without restraint. They are naturally an affectionate and gentle race. They have no daring, nor aspirations after independence, but delight rather to place themselves under authority, and yield implicitly to an influence which they admire and respect. They are prone to litigation, resorting to the law courts on the most trivial occasions. There is no vigour nor manliness of sentiment. Their disposition was formed to

ober, and is almost feminine from its innate dependence. An adherence to truth is a remarkable and most honourable feature in their character. The Settlement Officer records that in the five years during which he had charge of the district, after making due allowance for natural party bias, he could scarcely recall a single instance of a wilfully false or perverting witness. In their dealings among themselves the same purity of manner prevails. They seldom resort to written agreements, and a man's word is accepted with as little hesitation as his bond. To this quality of veracity may be added the trait of honesty and fidelity to their employers; for, while theft is not uncommon in the hills, it is confined to the lowest classes, and conducted on the most trifling and insignificant scale. The fidelity of the hill people is well understood throughout the Panjāb, and all the chief Sikh Sirdārs have shown their appreciation of this quality by employing hillmen in the most responsible situations about their persons. Employed in service, they are attentive and thrifty. They resist all temptation, seldom, if ever, give way to debauchery, and return to their homes with the well-earned profits of honest exertion. Like all highlanders, they are exceedingly attached to their native hills; few consent to undertake service in the plains; and out of these few scarcely one in ten possesses sufficient vigour of body or mind to withstand the changes of climate and the ardent aspirations after home. As soldiers, they are not remarkable for daring or impetuous bravery, but they are valuable for quiet, unflinching courage, a patient endurance of fatigue, and for orderly and well-conducted habits in cantonments.

They are lively and good-tempered, fond of fairs and public assemblies, and with more pretensions to musical taste than is usual in India. Their songs have a simple cadence, pleasing even to a cultivated ear. Their simplicity inclines them to be credulous, and they easily become the dupes of any designing fellow who wishes to impose upon them. This facility of disposition has frequently been taken advantage of by swindlers and sharpers, who, under the personation of Government officials, have robbed houses and carried out their schemes of aggrandisement. A few artful words are sufficient to raise a village against their legitimate officers. Lastly, the hill people are very superstitious. They firmly believe in witchcraft, and one of their most constant reproaches against our rule is, that there is no punishment for witches. Every incident at all out of the ordinary course, such as the death of a young man, or the cessation of milk in a buffalo, is ascribed at once to supernatural causes. They will not set out on the most common expedition nor undertake any duty without first consulting a Brahman. They have their lucky and unlucky months and days. Marriages are interdicted in Poh, Chet, Bhādon, and Aṣāṣ, or four months in the year. Saturdays and Wednesday are propitious days for going towards the south, Thursday to the north, Sundays and Tuesdays to the east, and so on. The fourth and eighth days of the moon are full of disaster, and no one would begin an enterprise on these dates. The priestly class, again, have an even deeper influence here than in other parts of India. Besides the larger temples, the shrines of lesser

Chapter III, B.
Social and Religious Life.
Manners and Character.

Chapter III, B.

Social and Religious Life.
Manners and Character.Contrast between
the customs of the
hills and plains.

divinities are innumerable, and almost every house possesses its Penates in the shape of a Sidh or Nág, a deity which is supposed to repel witches and to propitiate fortune. Altogether, the impression left by experience of the character of the hill people is most favourable. They are honest, truthful, industrious, frugal, gentle, and good-humoured, faithful to their employers and submissive to authority. Against these virtues, there is little or nothing to set off. The worst that can be said of them is that they are superstitious, easily misled, distrustful of strangers and litigious. Tables Nos. XL, XLI, and XLII give statistics of crime; while Table No. XXXV shows the consumption of liquors and narcotic stimulants.

The following passage, designed by Mr. Lyall as supplementary to the account given by Mr. Barnes (from whose report the preceding paragraphs have been taken) will here find a fitting place:—

“Mr. Barnes has given a description of the various tribes and castes which for completeness and accuracy cannot possibly be surpassed. I think it, however, worth while to add a few particulars as to general differences of customs and habits of life between Hindus of these hills and Hindus of the Punjab plains. In the hills all castes, high and low, sacrifice goats (*bakri kátná*) at weddings, funerals, festivals, at harvest time, ploughing time and on all sorts of occasions. In Kulu and other countries among the snowy ranges, the sacrifice has a religious signification, and conveys a sense of purification; but this is not so evident in Kangra Proper. No such custom prevails in the plains. All misfortunes and sickness are universally attributed to the malice or spite (*kot, dosh*) of some demon, spirit or deceased saint; so also the belief in witches or magicians (*den, dogár*) is universal.

“Excepting widows, women of all classes eat meat: in the plains Rájput or Bráhmañ women regard eating meat with horror. At weddings, flesh and rice are universally given to the guests, instead of curds and sweetmeats as below. All Súdras drink spirits and dance together at weddings, and all women, except *parda nashín* Rájputnis, attend the *melas* or local fairs. At wedding feasts or other similar entertainments men of all castes, from the Bráhmañ to the Súdra, will sit and eat together in one line (*pangat*) arranged strictly according to degree or rank. Food is then handed down to all. On such occasions great quarrels constantly occur among Rájputs about precedence, which often break up the party entirely.

“In the hills it is the father of the boy that sends an envoy to search for a bride for his son; in the plains it is the girl's father that searches for a husband for his daughter. It is a strict rule in the hills that the bride's tray-palanquin, or *dola*, must be carried in front of that of the bridegroom. In the hills little or no expense attends the *mukhed* or, as it is called here, the *phérághérá*, that is, the bringing the wife for good and all to her husband's home. In the plains it is an occasion of great expense. Married women in the hills make a strict point of never putting off their *balí* or nose-ring; on the other hand, the putting on the *balí* with concubinage is in itself marriage among the Giráths and some others.

“In the plains Rájputs marry Rájputs only. Here each class of Rájputs marries the daughters of the class next below his own, and the lower class Rájputs marry the daughters of Ráthts, Thakars, or Ghirths. Hence the proverb ‘In the seventh generation the Ghirth's daughter become sa queen.’

“Except among the first class or Jnikári Rájputs and Nagarkotia Bráhmañs, *battá-saffá*, or exchanged betrothals, are very common, and something is nearly always given as a consideration for the bride. On the other

hand, Rājputs of high family are heavily bribed to marry, owing to the feeling of pride which forbids a Rājput to marry a daughter to any but a man of equal or rather superior family of his own. The prevention of infanticide, both in our territories and in Jammu, now-a-days drives these Rājputs to great straits. Not long ago a Manhās Rājput, who had three daughters, not finding any son-in-law of sufficient rank according to his notions, kept them all at home till they were quite old maids. He at last found an old bridegroom of ninety, who married two of the three at once for a consideration, but died on the return journey home, so that the two brides came back upon their father's hands. Shortly after the third daughter ran away with a postman or letter-carrier. In the hills, Kaits and Mahājans intermarry, though the former in the plains rank as Śūdras, and the latter as Vaiśyās. In the Gaddi villages Khattris, Rājputs, Rāthīs and Thakars all intermarry, and in some places, for instance Kukti in Bharnaur, Brāhman Gaddis intermarry with Khattris. The Gaddis give dower in two forms, *ris*, *sūj*, which goes to the husband, and *phulon*, which is *istridhan*, or the wife's sole property. Among them also the Bhāt Brāhman act as Achārāj as well as Pāda Parolits; that is, they take funeral as well as marriage gifts or fees.

"In the hills the death of old people is celebrated by a wake or funeral feast held after the tenth day, at which eating and drinking goes on in much the same way as at a wedding. Among Ghirths and some other Śūdras it is also the custom for the connections to bring an effigy of the deceased in clay, cloth, or wood to the house of mourning, accompanied by drummers and musicians, and to try to dispel the gloom which is supposed to have settled on the inmates by the most boisterous tricks and the broadest jokes possible. On the *kiria* day, that is eighteen days after the death or thereabouts, another feast is held, and another goat is sacrificed. In the hills, ten days after a death, all the male kinsmen shave their heads as a sign of mourning. In the plains only very near kinsmen shave on the day of death. Formerly, when a Rājā died, every male subject shaved his head, and all the women put off their ornaments. In the political *jigra* the custom is so far kept up at least that one man in every family will shave when the Rājā dies. All the Gaddis, even those who live entirely in Kangra, still shave when a Rājā of Chamba dies; the women put off their nose-rings, no meat is eaten for six months, and no marriages celebrated for a year.

It is impossible to form any satisfactory estimate of the wealth of the commercial and industrial classes. The figures in the margin show the working of the income tax for the only two years for which details are available; and Table No. XXXIV gives statistics for the licence tax for each year since its imposition. The distribution of licences granted and fees collected in 1880-81

Assessment.		1880-81	1871-72
Class I.	Number taxed	572	184
	Amount of tax	8,387	1,235
Class II.	Number taxed	41	63
	Amount of tax	1,107	619
Class III.	Number taxed	25	31
	Amount of tax	976	236
Class IV.	Number taxed	14	7
	Amount of tax	225	1,618
Class V.	Number taxed	21	.....
	Amount of tax	3,235	.....
Total	Number taxed	669	295
	Amount of tax	11,910	4,709

and 1881-82 between towns of over and villages of under 5,000 souls

	1880-81.		1881-82.	
	Towns.	Villages.	Towns.	Villages.
Number of licences	47	331	66	242
Amount of fees	678	4,062	620	6,520

is shown in the margin. But the numbers affected by these taxes are small. It may be said generally that a very large proportion of the

Chapter III, B.

Social and Religious Life.

Contrast between the customs of the hills and plains.

Chapter III, C.

Castes and Tribes.

Poverty or wealth of the people.

artisans in the towns are extremely poor, while their fellows in the villages are scarcely less dependent upon the nature of the harvest than are the agriculturists themselves, their fees often taking the form of a fixed share of the produce; while even where this is not the case, the demand for their products necessarily varies with the prosperity of their customers. Perhaps the leather-workers should be excepted, as they derive considerable gains from the hides of the cattle which die in a year of drought. The circumstances of the agricultural classes are discussed below at the end of Section D.

SECTION C.—CASTES AND TRIBES.

Statistics and local distribution of tribes and castes.

Table No. IX gives the figures for the principal castes and tribes of the district, with details of sex and religion, while Table No. IXA shows the number of the less important castes. Some of the leading tribes, and especially those who are important as land-owners or by position and influence, are briefly noticed in the following sections; and each caste will be found described in Chapter VI of the Census Report for 1881. The Census statistics of caste were not compiled for *tahsils*, at least in their final form. It was found that an enormous number of mere clans or sub-divisions had been returned as castes in the schedules, and the classification of these figures under the main heads shown in the caste tables was made for districts only. Thus no statistics showing the local distribution of the tribes and castes are available. But the general distribution of the more important tribes, where not found throughout the district, is noticed in the following sections, and is shown by Mr. Lyall's figures quoted at pages 77 to 80.

Caste in the hills.

The following quotation from Mr. Lyall's report shows the nature of the institution of caste in the hill regions of Kangra.

"Till lately, the limits of caste do not seem to have been so immutably fixed in the hills as in the plains. The Rāja was the fountain of honour, and could do much as he liked. I have heard old men quote instances within their memory in which a Rāja promoted a Girth to be a Rāthi, and a Thakar to be a Rājput, for service done or money given; and at the present day the power of admitting back into caste fellowship persons put under a ban for some grave act of defilement, is a source of income to the *jāgirdār* Rājas. I believe that Mr. Campbell, the present Lieutenant-Governor of Bengal, has asserted that there is no such thing as a distinct Rājput stock; that in former times, before caste distinctions had become crystallized, any tribe or family whose ancestor or head rose to royal rank became in time Rājput.

"This is certainly the conclusion to which many facts point with regard to the Rājputs of these hills. Two of the old royal and now essentially Rājput families of this district, *viz.*, Kotlehr and Bangshal, are said to be Brāhman by original stock. Mr. Barnes says that in Kangra the son of a Rājput by a low-caste woman takes place as a Rāthi: in Scorāj and other places in the interior of the hills I have met families calling themselves Rājputs, and growing into general acceptance as Rājputs, in their own country at least, whose only claim to the title was that their father or grandfather was the offspring of a Kanetni by a foreign Brāhman. On the border line in the Himalayas, between Thibet and India proper, any one can observe caste growing before his eyes; the noble is changing into a Rājput,

the priest into a Bráhmán, the peasant into a Jat, and so on down to the bottom of the scale. The same process was, I believe, more or less in force in Kangra proper down to a period not very remote from to-day." And the remarks quoted in the following paragraph show how exceedingly indefinite are the lines of demarcation between the different castes.

Chapter III, C.
Castes and Tribes.

The statements given at pages 77 to 80 show the areas owned and revenue paid by the several classes of castes in each *pargana* as they stood at the Settlement of 1867. The classification adopted is thus described by Mr. Lyall:—

Social and proprietary importance of the different castes.

"It will be seen that I have divided the Bráhmáns and others into two grades in the statements. In Mr. Barnes' account of the population he makes refraining from agriculture the line of distinction between first class and second class Bráhmáns. I think it would be more accurate to put it at refraining from ploughing; there are many Bráhmán families who are too proud to plough, but very few who do not do every other kind of field work themselves. Now-a-days the same may be said, with nearly equal truth of the better Rájput families. The Míáns, or first grade Rájputs, are the members of the 22 royal houses, of whom a list is given in Mr. Barnes' paragraph 262, and of a few other houses, such as the Manhás, Sonkla, Bangahlia, Chohan, and Rahtor clans, all of which, either now or at some former time, have had a Rájá at their head in some part of Northern India.

"The Rájput clans of the second grade might more properly be called first grade Thakars: among the most distinguished and numerous of them are the Habrols, the Dhatwáls, the Indauriás, the Nángles, the Gumbariás, the Ránes, the Báníáls, the Ránáts, the Mailes. They marry their daughters to the Míáns, and take daughters in marriage from the Ráthís. In the statements most of the Thakars have been entered as second class Rájputs, and a few as first class Súdras. Most of the Thakars entered in this last class might more properly have been classed as Ráthís. The Núrpur Thakars are all no better than Ráthís. A Thakar, if asked on what way he is better than a Ráthi, will say that his own manners and social customs, particularly in respect of selling daughters, marrying brother's widow, &c., are more like those of the Mían class than those of the Ráthís are. The best line of distinction, however, is the marriage connection; the Mían will marry a Thakar's daughter but not a Ráthi's. The Ráthi's daughter marries a Thakar, and her daughter can then marry a Mían. No one calls himself a Ráthi, or likes to be addressed as one. The term is understood to convey some degree of slight or insult; the distinction between Thakar and Ráthi is, however, very loose. A rich man of a Ráthi family, like Shib Dál Chaudhri of Chetrú, marries his daughter to an impoverished Rájá, and his whole clan gets a kind of stop and becomes Thakar Rájput. So again a Rájá out riding falls in love with a Patial girl herding cattle, and marries her, thereupon the whole clan begins to give its daughters to Míáns. The whole thing reminds one of the struggles of families to rise in society in England, except that the numbers interested in the struggle are greater here, as a man cannot separate himself entirely from his clan, and must take it up with him or stay where he is, and except that the tactics or rules of the game are here stricter and more formal, and the movement much slower.

"After the Rájputs come the families belonging to the Bes Barn, or caste division. I have put the Khatri's in this, as they are all traders and shop-keepers, but they claim to belong to the Chatri Barn and to rank

Chapter III, C.
Castes and Tribes.

Social and proprietary importance of the different castes.

with Rājputs. The other castes in this division are the Mahājans, Kāits, Sūds, and Karārs, all bankers, traders, and shop-keepers.

"The Sūdras of the first grade comprise Thakars, Rāthis, and Kanets only. The most important tribes among the second grade Sūdras are the Girths, who much exceed any other tribe of the grade in numbers, except in Nūrpur, where they are beaten by the Jats. Next after the Girths and Jats in numbers come the Lohārs, Nāis, Kumhārs, and Tar-khāns, most of whom carry on their hereditary professions, though they also own land. This is also true of the Kalāls, the Darzīs, the Bātērās, the Chimbās, the Jhīwars, and the Suniyārs. In this grade are also found the Sainis, the Hindū Gūjars, and the Kolīs, who are purely agricultural tribes; the Labānas are also carriers and traders in grain. The Bhojkīs, Gusāins, and Jogīs, have or had some priestly avocations. The amount of land held by Muhammadans is very insignificant. In Nūrpur there are a few Syāds, Rāwāls, and Arāins; in the other *parganas* the Gūjars are the only true landholding class among Muhammadans, though some artizans calling themselves Shekhs (in origin converts from among the lowest castes of Hindūs), hold small patches.

"Among the Nīch or inferior castes of Hindūs, are the Julāhas, the Karaunks, the Dhangrīs, Chamārs, Sarāres and Domrās, whom other Hindūs look upon as outcasts. Most of them eat the flesh of cows or oxen which die a natural death.

"Of the total cultivated area of Kāngra proper (exclusive of the three unsettled *jāgirs*, for which I have no returns of holdings) the Brāhman of both grades own about 18 per cent.; the Rājputs of the first grade about 6 per cent.; the Rājputs of the second grade about 15 per cent.; the Khatrīs, Mahājans, Kāits, Sūds, and Karārs about 2 per cent.; the Thakars, Rāthis, and Kanets about 37 per cent.; the second grade Sūdras about 19 per cent.; the Muhammadans about 1 per cent.; and the outcast Hindū tribes about 2 per cent. The second class Rājputs, as I have said, are really Thakars. The Thakars and Rāthis, therefore, own between them about half the country, as the share of the Kanets in Kāngra proper is very small.

Brāhman.

The distinguishing feature in the population of the district is the enormous preponderance of the Hindū over the Muhammadan element, the latter being represented only by isolated colonies of immigrants, while the mass of the population has preserved the ancient faith in a manner wholly unknown in the plains. This circumstance lends a peculiar interest to the study of the Hindū tribes of the district, their caste divisions and customs, for which study fortunately there is ample material in the reports of Messrs. Barnes and Lyall.* According to a general, though now exploded, impression, the Brāhman caste is a homogenous whole, whose members, knowing no internal distinctions amongst themselves, are united in one vast conspiracy against the social and religious liberty of the "inferior castes." As illustrating the real state of the case, Mr. Barnes' account of the ramifications of Brāhman caste in this district is a valuable contribution to the existing store of information. The Brāhman of Kāngra proper number nearly one-sixth of the

* Mr. Barnes's Report (paragraphs 253—254) from which the following paragraphs are quoted almost verbatim, contains a peculiarly valuable summary of information, the accuracy and completeness of which is further vouched for by Mr. Lyall at paragraph 72 of his report.

Chapter III, C.
Castes and Tribes.
Social and pro-
prietary importance
of the different
castes.

Distribution of property in Patana Narpur. (Revised Settlement, 1867.)

Name and grade of caste.	No. of sub-divisions of caste.	No. of families.	No. of holdings.	No. of shareholders.	AREA, WITH DETAIL HOW CULTIVATED.				Total cultivated.	Land-revenue demand in rupees.	REMARKS.
					With their own hands, with or without the assistance of farm servants.	By farm servants only.		By tenants.			
						Khadd khadd.	By farm servants only.				
1st grade Brahmins ...	30	373	601	2,121	4,038	538	333	7,629	0,893	Among the first grade Brahmins the Perohis are numerous in the Tharra and Kolia taluqas among first class Rajputs the Pathanas count 523 shareholders, most of whom live in the northern taluqa, though there are many also in Khairan. The Indian and the Raj among second grade Rajputs with 977 shareholders are also followed by the Jatt and another class, who as head quarters are in Jowal.	
2nd grade Brahmins ...	61	375	906	2,733	9,860	78	1,371	7,119	7,221		
Total of Brahmins ...	91	701	1,497	4,854	9,924	613	4,701	14,777	14,110		
1st grade Rajputs ...	13	106	403	1,133	3,324	1,310	1,894	8,587	7,508	The second class Rajputs and the Thakars and Rajas, or first grade shareholders, consisting 1,371 shareholders, the Jatts are the most numerous, constituting 1,371 shareholders. They are found chiefly in taluqa Tharra, Jagajpur and Jowal. The outcast Hindu tribes own only one-hundredth of the land, a smaller proportion than to any other purana.	
2nd grade Rajputs ...	50	660	1,425	4,576	11,832	1,306	9,963	25,843	81,541		
Total of Rajputs ...	63	746	1,890	5,709	16,856	2,617	11,857	31,370	59,749		
Khairis, Mahajans, Kardars, &c.	0	88	165	500	637	72	634	1,303	1,737	Among the second grade holders the Thakars and Rajas, or first grade shareholders, constituting 1,371 shareholders, the Jatts are the most numerous, constituting 1,371 shareholders. They are found chiefly in taluqa Tharra, Jagajpur and Jowal. The outcast Hindu tribes own only one-hundredth of the land, a smaller proportion than to any other purana.	
1st grade Sudras, Thakars, and Rajas, &c.	2	2,757	3,949	8,001	46,054	31	0,533	51,038	52,165		
2nd grade Sudras ...	17	841	1,411	4,737	8,638	4	870	9,732	10,702		
Total of Sudras ...	19	3,598	5,367	12,838	53,912	35	7,424	61,000	63,907		
Muhammadians ...	15	319	490	1,206	1,902	30	327	2,309	2,910		
Outcast Hindas ...	8	380	554	1,526	1,016	...	135	1,153	1,153		
Grand Total ...	205	4,829	9,853	20,071	91,350	3,807	27,720	115,103	1,22,809		
Jagirs ...	...	...	...	...	...	...	...	...	1,805
Total ...	...	...	...	...	...	...	...	...	1,24,971

Distribution of property in Pargana Dhara. (Revised Settlement, 1867.)

Name and grade of Caste.	No. of class, or sub-div.	No. of families.	No. of holdings.	No. of shareholders.	AREA, WITH DETAILS IN W CULTIVATION.					Land-revenue demand in rupees.	REMARKS.
					With their own lands, with or without the assistance of farm servants.	By farm servants only.	By tenants.	Total cultivated.			
									Khat khat.		
1st grade Brahmins	7	488	985	2,437	323	...	5,122	5,455	6,126	Most of the first grade Brahmins are Nagarkoties, and live in the Haldin In the second grade the Khatras class is numerous in the fields on the eastern side of the pargana.	
2nd grade Brahmins	214	1,066	2,653	6,311	10,674	...	2,905	13,553	18,718		
Total of Brahmins	221	1,554	3,678	8,776	11,307	...	8,027	19,108	24,838		
1st grade Rajputs	12	320	837	1,833	...	...	5,523	5,523	7,191	The Pathakars, Golechis, Sonkies, and Dadwals, are the most numerous Rajput class of the Haldin class. The only class in the pargana, which have been classed as second grade Rajputs, are the Haldin and Golechis, who are not correctly enough among the Thakars and Rajputs who own about half the lands of the pargana.
2nd grade Rajputs	2	16	18	65	...	...	5,623	6,140	6,807	
Total of Rajputs	14	336	723	1,916	640	...	5,623	6,202	7,998		
Khatris, Mahajans, Khatris, and Golechis, Thakars	4	117	210	432	229	...	207	436	716	Two-thirds of the second grade Rajputs are Ghichis, and more than two-thirds of the inferior castes are chandras and weavers.	
1st grade Thakars	2	1,040	4,371	9,790	42,212	142	3,856	47,191	60,037		
2nd grade Thakars	16	1,839	3,917	8,826	23,333	7	899	30,229	38,117		
Total of Thakars	18	2,879	8,288	18,616	65,545	149	4,755	77,450	98,001		
1st grade Sudras	17	3,770	8,231	16,746	73,540	...	...	...	79,001	
2nd grade Sudras	3	273	401	776	835	...	...	...	932	
Total of Sudras	20	4,043	8,632	17,522	74,375	...	...	...	7,933	
Mohammadans	296	6,648	14,378	32,860	87,287	103	18,811	108,291	136,213		
Orificat Hindoo tribes	...	...	...	...	...	...	...	...	...
Grand Total	...	...	...	...	...	...	...	...	...

Chapter III, C.

Castes and Tribes.

Social and proprietary importance of the different castes.

Chapter III, C.
Castes and
Tribes.
Bráhmans.

below them, but never reciprocating the favour, and thus the chain is extended until the last link is attained. Taken as a whole, they are all connected; for each class gives brides to the one above and receives from the one immediately below them. Thus, in the last grade, the male members have a limited field whence to select wives, for there are none below them to extend their range; and in the highest grade the difficulty is to obtain an eligible husband, for there are none above them worthy to espouse their daughters. The same cause among the Rájput tribes has been the chief incentive to female infanticide; but, to their honour be it said, the Nagarkotias were never accused of this crime. On the contrary, they rear their daughters with tender care, and on their marriage impoverish themselves to confer a dowry worthy of their name and exalted caste. So far do they carry their scruples to exonerate the bridegroom from all expenses, that they refuse to partake of any hospitality at the hands of the son-in-law, and will not even drink water in the village where he resides.*

The purer Bráhmans, who abstain from agriculture, by no means restrict themselves to sacerdotal duties; they will hold land, though they will not consent to cultivate it; they lend money, engage in service, discharge village offices such as that of *lam-bardár* or *patwárí*, and will enter on almost any secular pursuit which promises a subsistence. The majority of them know no language except the current dialect of the hills. Some are sufficiently acquainted with the Sanskrit character to read the texts appointed for certain ceremonies; but few indeed are entitled to rank as *pandits*, or persons learned in the Hindú scriptures. The hill Bráhman will not associate with the same caste from the plains. Both profess mutual distrust, and neither will partake of bread cooked by the other. The hill Bráhman eats flesh, which the Bráhman of the plains religiously eschews. He is still regarded with considerable reverence. The usual salutations from all classes, the king or the peasant, are *Pair paunde* (I fall at your feet), or *Mata tekte* (I touch my forehead in submission.) In returning these courtesies, the Bráhman says *Asír Bahan* to the higher class, such as Rájputs, and *Charanji kalido* to the other castes who are worthy of any recognition at all. Besides the Bráhmans already alluded to, many of the Gaddís, or shepherds of the higher hills (as to whom, see below) are Bráhmans. These are found associating with Khattris and men of other castes, all known by the common name of Gaddís,† and all sharing one common profession, pasturing their flocks among the slopes of the Dháola Dhár.

An interesting discussion of the origin of the various Bráhman tribes of India will be found in Dr. Hunter's book upon Orissa.‡ Speaking of the Himalaya Bráhmans, with special reference to this district, he finds traces of three distinct elements, the Gaddís, the

* This, however, is by no means peculiar to this or any class of Bráhmans. The custom is found throughout the Province.

† *Gaddí*, from *Gadariyá*, a Hindí word for shepherd, from *Gádar*, a ewe.

‡ Vol. I., pp. 242—265.

Chapter III, C.
Castes and
Tribes.
Rājputs.

returned themselves as Pathiāl, and 539 as Ramāwat as well as Gondal, and are shown twice over.

Subdivisions of Rājputs.

Pathān ...	...	3,466	Manhās ...	...	2,058
Pathāl ...	...	6,670	Atharāl ...	...	1,433
Jaswāl ...	...	2,289	Indauria ...	...	1,556
Chauhān ...	...	1,186	Patariāl ...	...	1,374
Dadwāl ...	...	1,166	Chamiāl ...	...	2,669
Dharmān ...	...	7,368	Ramāwat ...	...	1,809
Sibāl ...	...	1,593	Sabh ...	...	1,697
Katoch ...	...	3,038	Kāti ...	...	1,220
Gondal ...	...	17,154	Kohere ...	...	1,856
Golerā ...	...	3,035			

Any member of a royal house, belonging to the Dogra circle of principalities across the Rāvi, or to the Jalandhar circle on this side of the river, is essentially Rājput. Those also with whom they condescend to marry are included under this honourable category. The name is assumed by many other races in the hills, but by the general feeling of the country the appellation of Rājput is the legitimate right of those only to whom it is here restricted. The following is a list of the Dogra and Jalandhar Chiefs, with the designation of their clans, derived usually from the names of the countries over which they once exercised dominion:—

List of Royal Clans.

JALANDHAR CIRCLE.		DOGRA CIRCLE.	
Country.	Clan.	Country.	Clan.
Chamba ...	Chamiāl.	Chamba ...	Chamiāl.
Nūrpur ...	Pathān.	Basuli ...	Bilauria.
Goler ...	Golerā.	Bhadu ...	Bhadwāl.
Datārpur ...	Dadwāl.	Mankot ...	Mankotā.
Siba ...	Sibāl.	Bindrālta ...	Bindrāl.
Jaswān ...	Jaswāl.	Jasrautā ...	Jasrautā.
Kāngra ...	Katoch.	Sāmā ...	Sāmbiāl.
Kotlehr ...	Kotlehrā.	Jamū ...	Jamawāl.
Mandi ...	Mandiāl.	Bhoti ...	Bhoti.
Suket ...	Suketer.	Kishtawār ...	Kishtwārā.
Kūlu ...	Koli.	Badrawār ...	Badrawārā.

It will be observed that the Chamba principality ranks in either group, the reason being that the territory is divided by the Ravi. The origin of some of the clan designations is not immediately apparent. For instance, the Nūrpur family are called Pathānias, the Datārpur race Dadwāls, and so on. The Dadwāls are called from Dada, a fort on the Biās, now belonging to Siba, from whence they seceded. Katoch, the clan appellation of the Kāngra house, is taken from the ancient name of the principality. The Bilaurias deduce their name from Bilāwar, a term promiscuously used with Bisanli to represent their country.

The descendants of all these noble houses are distinguished by the honorary title of *Miān*. When accosted by their inferiors, they

receive the peculiar salutation of *Jai Dīa*, offered to no other caste. Among themselves the same salutation is interchanged. The inferior, for there are endless gradations even among the Mīāns, first offers the salutation, and the courtesy is usually returned. In former days great importance was attached to this salutation; unauthorized assumption of the privilege was punished as a misdemeanour by heavy fine and imprisonment. The Rāja, however, could extend the honour to high-born Rājputs not strictly belonging to a royal clan, such, for instance, as the Sonklās or the Manlās. Any deviation from the austere rules of the caste was sufficient to deprive the offender of the salutation, and the loss was tantamount to excommunication. The Rājputs delight to recount stories illustrating the value of this honour and the vicissitudes endured to prevent its abuse. The Rāja Dhiān Singh, the Sikh Minister, himself a Jamuwal Mīān, desired to extort the *Jai Dīa* from Rāja Bīr Singh, the fallen chief of Nūrpur. He held in his possession the grant of a *jāgīr* valued at Rs. 25,000, duly signed and sealed by Ranjīt Singh, and delayed presenting the deed until the Nūrpur chief should hail him with this coveted salutation. But Bīr Singh was a Rāja by a long line of ancestors, and Dhiān Singh was a Rāja only by favour of Ranjīt Singh. The hereditary chief refused to compromise his honour, and preferred beggary to affluence rather than accord the *Jai Dīa* to one who by the rules of the brotherhood was his inferior. The derivation of the phrase is said to be from the words *Jai* (victory) and *Deb* (king), the expression being equivalent to *Vive le Roi*, or *Hail the king*.

A Mīān, to preserve his name and honour unsullied, must scrupulously observe four fundamental maxims:—He must never drive the plough; he must never give his daughter in marriage to an inferior, nor marry himself much below his rank; he must never accept money in exchange for the betrothal of his daughter; and his female household must observe strict seclusion. The prejudice against the plough is perhaps the most inveterate of all; that step can never be recalled. The offender at once loses the privileged salutation; he is reduced to the second grade of Rājputs, no Mīān will marry his daughter, and he must go a step lower in the social scale to get a wife for himself. In every occupation of life he is made to feel his degraded position. In meetings of the tribe and at marriages, Rājputs undefiled by the plough will refuse to sit at meals with the *hal-bah* or plough-driver, as he is contemptuously styled; and many, to avoid the indignity of exclusion, never appear at public assemblies. This prejudice against agriculture is as old as the Hindū religion. Some say it is sacrilegious to lacerate the bosom of mother earth with an iron ploughshare; others declare that the offence consists in subjecting sacred oxen to labour. The probable reason is that the legitimate weapon of the military class is the sword; the plough is the badge of a lower walk in life; and the exchange of a noble for a vulgar profession is tantamount to a renunciation of the privileges of caste.*

Chapter III, C.

Castes and Tribes.

Rājputs.

* The objection is to the *plough*. A spade or other implement is not under a similar ban. Numbers of Rājputs have taken to work in the tea plantations where the plough is not used.

Chapter III, C.

Castes and
Tribes.

Rājputs.

The gift of a daughter to one of an inferior caste is scarcely a more pardonable offence than agriculture. Even Ranjīt Singh, in the height of his prosperity and power, felt the force of this prejudice. The Rāja of Kangra deserted his hereditary kingdom rather than ally his sisters to Dhiān Singh, himself a Mīn of the Jammu stock, but not the equal of the Katoch prince. The Rājputs of Kathgarh near Nūrpur voluntarily set fire to their houses and immolated their female relatives to avoid the disgrace of Ranjīt Singh's alliance: and when Mīān Padma, a Pathānīn, married his daughter to the Sikh monarch, his brethren, undeterred by the menaces of Ranjīt Singh, deprived him and his immediate connexions of the *Jai Dēa*, and to this day refuse to associate with his descendants. The seclusion of their women is also maintained with severe strictness. The dwellings of Rājputs can always be recognised by one familiar with the country. The houses are placed in isolated positions, either on the crest of a hill which commands approaches on all sides, or on the verge of a forest sedulously preserved to form an impenetrable screen. Where natural defences do not exist, an artificial growth is promoted to afford the necessary privacy. In front of their dwellings, removed about fifty paces from the house, stands the *mandi* or vestibule; beyond whose precincts no one unconnected with the household can venture to intrude. A privileged stranger who has business with the master of the house may by favour occupy the vestibule, but even this concession is jealously guarded, and only those of decent caste and respectable character are allowed to come even thus far. A remarkable instance of the extremes to which this seclusion is carried is recorded by Mr. Barnes as having occurred within his experience. A Katoch's house in the Maudi territory accidentally caught fire in broad day. There was no friendly wood to favour the escape of the women, and rather than brave the public gaze they kept their apartments and were sacrificed to a horrible death. Those who wish to visit their parents must travel in covered palanquins, and those too poor to afford a conveyance travel by night, taking unfrequented roads through thickets and ravines.

It is melancholy to see with what devoted tenacity the Rājput clings to these deep-rooted prejudices. Their emaciated looks and coarse clothes attest the vicissitudes they have undergone to maintain their fancied purity. In the waste land which abounds in the hills a livelihood is offered to those who will cultivate the soil for their daily bread; but this alternative involves a forfeiture of their dearest rights, and they would rather follow any precarious pursuit than submit to the disgrace. Some lounge away their time on the tops of the mountains, spreading nets for the capture of hawks; many a day they watch in vain, subsisting on berries and on game accidentally entangled in their nets; at last when fortune grants them success they despatch the prize to their friends below, who tame and instruct the bird for the purpose of sale. Others will stay at home, and pass their time in sporting either with a hawk, or, if they can afford it, with a gun; one Rājput beats the bushes, and the other carries the hawk ready to be sprung after any quarry that rises to the view. At the close of the day, if they have been success

ful, they exchange the game for a little meal, and thus prolong existence over another span. The marksman armed with a gun will sit up for wild pigs returning from the fields, and in the same manner barter flesh for the necessaries of life. However, the prospect of starvation has already driven many to take to the plough, and the number of seeders daily increases. Our administration, though just and liberal, has a levelling tendency; service is no longer to be procured; and to many the stern alternative has arrived of taking to agriculture and securing comparative comfort, or enduring the pangs of hunger and death. So long as any resource remains the fatal step will be postponed, but it is easy to foresee that the struggle cannot be long protracted; necessity is a hard task-master, and sooner or later the pressure of want will eventually overcome the scruples of the most bigoted.*

Each clan comprises numerous sub-divisions. As the family increased, individuals left the court to settle on some estate in the country, and their descendants, though still retaining the generic appellation of the race, are farther distinguished by the name of the estate with which they are more immediately identified. Sometimes, though not so frequently, the designation of the ancestor furnishes a surname for his posterity. Thus, among the Pathānias or Nārpur Miāns, there are twenty-two recognized sub-divisions; the Golerias are distributed into thirteen distinct tribes; the Katach clan has four grand divisions, each of which includes other subordinate denominations. A Rājput interrogated by one who he thinks will understand these refined distinctions will give the name, not of his clan but of his patronymic. To a stranger he gives no detail, but ranges himself under the general appellation of Kalmatriya or Rājput.

Next to the royal clans in social importance are those races with whom they are connected by marriage. The honour of the alliance draws them also within the exclusive circle. It is not easy to indicate the line which separates the Rājput from the clans immediately below him, known in the hills by the appellation of Thakari and Rāthi. The Miān would restrict the term Rājput to those of royal descent; while the Rāthi naturally seeks a broader definition, so as to include his own pretensions. The limit here given on the authority of Mr. Barnes is probably just; and those only are legitimately entitled to rank as Rājputs who are themselves the members of a royal clan, or are connected in marriage with them.† Among these tribes the most eminent are the Manhiās,

Chapter III, C.

Castes and Tribes.

Rājputs.

Rājput tribes of the second grade.

* Mr. Barnes' words are here quoted as they stand; but it must be remembered they were written twenty years ago; and 20 years have worked a great change. The following is from Mr. Lyall's Report: "In Mr. Barnes' account of the population he makes a refraining from agriculture the line of distinction between the first and second class of Brāhmins. I think it would be more accurate to put it at refraining from ploughing. There are many Brāhmin families who are too proud to plough, but very few who do not do any other kind of field work themselves. Now-a-days the same may be said with nearly equal truth of the Rājput families."

† The Thakari constitute the higher grades of the group Rāthi. See note following.

‡ The sliding scale established by this distinction is well illustrated by the passage extracted from Mr. Lyall's Report, and already quoted in the discussion of his classified figures for castes (page 75.)

Chapter III, C.

Castes and Tribes.

Rājput tribes of the second grade.

Jarāl and Sonika Rājputs. The two former are indeed branches of the Jamwāl clan, to which they are considered but little inferior. They occasionally receive the salutation of *Jai Dīa* and very few of them engage in agriculture. Another class of Rājputs who enjoy great distinction in the hills are the descendants of ancient petty chiefs or *Rānas*, whose title and tenure is said to have preceded that of the *Rājas* themselves. These petty chiefs have long since been dispossessed, and their holdings absorbed in the larger principalities. Still the name of *Rāna* is retained, and their alliance is eagerly desired by the Mīāns. The principal families are those of Chari, Giro, Kanhiāri, Pathiār; Habrol, Sūmbar, Dadwāl, and other localities. Besides these, the following races occupy a high rank:—The Indauria, Malhotar, Salāria, Harchandār, Ladhiārach, Patīāl, Chih, Jarāl, Bhugālā and others which it would be tedious to record. All these tribes affect most of the customs of Rājputs. They select secluded spots for their dwellings, immure their women, are very particular with whom they marry or betroth in marriage, but have generally taken to agriculture. In this particular consists their chief distinction from the Mīāns.

Rāthis and Ghiraths.

The Rāthis number a large number. They are essentially an agricultural class, and prevail throughout the Nūrpur and Hamirpur *tahsils*. The Rāthis and the Ghiraths constitute the two great cultivating tribes in Kangra proper and the hills below it, where they fill much the same position as do the Kanots (compare Part II,) in the parts to the east. In all level and irrigated tracts, wherever the soil is fertile and produce exuberant, the Ghiraths abound; while in the poorer uplands, where the crops are scanty and the soil demands severe labour to compensate the husbandman, the Rāthis predominate. It is as rare to find a Rāthi in the valleys as to meet a Ghirath in the more secluded hills. Each class holds possession of its peculiar domain, and the different habits and associations created by the different localities have impressed upon each caste a peculiar physiognomy and character. The Rāthis generally are a robust and handsome race; their features are regular and well-defined; their colour usually fair; and their limbs athletic as if exercised and invigorated by the stubborn soil upon which their lot is thrown. On the other hand, the Ghirath is dark and coarse-featured; his body is stunted and sickly; goitre is fearfully prevalent among his race; and the reflection occurs to the mind that, however teeming and prolific the soil, however favourable to vegetable life, the air and climate are not equally adapted to the development of the human frame. The Rāthis are attentive and careful agriculturists. Their women take little or no part in the labours of the field. In origin they belong neither to the Rājput nor to the Sūdra class; but are apparently an amalgamation of both. Their ranks are being constantly increased by defections from the Rājputs, and by illegitimate connections. The offspring of a Rājput father by a Sūdra mother would be styled a Rāthi, and accepted as such by the brotherhood. The sects of the Rāthis are innumerable; no one could render a true and faithful catalogue of them. They are as numerous as the villages they inhabit, from which indeed their distinguishing names are generally derived. A Rāthi is cognisant only of the

sects which immediately surround him. They form a society quite sufficient for his few wants, and he has little idea of the extent and ramifications of his tribe. The higher sects only are generally styled Thakars. These are affronted at being called Rāthīs, although they do not affect to be pure Rāpits. The Rāthīs generally assume the thread of caste. They avoid wine, and are extremely temperate and frugal in their habits. They take money for their daughters, or exchange them; a practice reprobated by the *shastras* and not countenanced by the highest caste. On the death of an elder brother, the widow lives with the next brother, or, if she leaves his household, he is entitled to recover her value from the husband she selects. Altogether, the Rāthīs are the best hill subjects of the Government; their manners are simple, quiet and unaffected; they are devoted to agriculture, not unacquainted with the use of arms; honest, manly, industrious and loyal.

The Ghirath or Chinga (the latter designation being merely another name for Ghirath prevalent in the neighbourhood of Nūrpur and Haripur, as Bihī is prevalent for the same people in the lower hills to the east) are sub-divided into numerous sects. There is a common saying that there are 360 varieties of race, and that the sub-divisions of the Ghirath are equally extensive. The Ghirath predominate in the valleys of Pālan, Kāngra, and Rūhū. They are found again in the Hāl Dūn or Haripur valley, and are scattered elsewhere in every portion of the district, generally possessing the richest lands and the most open spots in the hills. The Ghirath rank as Sūtras, and this fact apparently accounts for the localities wherein they are found. The open valleys, although containing the finest lands, are also the only accessible portions of the hills. The more refined castes preferred the advantages of privacy and seclusion, though accompanied by a sterner soil and diminished returns. They abandoned the fertile valleys to less fastidious classes, whose women were not ashamed to be seen nor to work in the fields, and the men were not degraded by being pressed as porters. The Ghirath are a most indefatigable and hard working race. Their fertile lands yield double crops, and they are incessantly employed during the whole year in the various processes of agriculture. As the rains set in, they are engaged in planting out the young rice, the staple commodity of the valleys. For this purpose the fields are worked into mud, nearly two feet deep—an operation in which the women take a prominent part, standing all day in the field up to their knees in mire, with their petticoats looped to their waists. The rice is subjected to several weedings, and, when ready for the sickle, the women help to reap, stack and winnow the grain. These labours are not concluded before the time for winter sowings, when a similar, though perhaps lighter round of toil commences for another crop. In addition to the cultivation of their fields, the Ghirath women carry wood, vegetables, mangoes, milk and other products to the markets for sale. The men are constantly seized for forced labour or (*begar*) to carry travellers' loads or to assist in the construction of public buildings. From these details it will be perceived that the Ghirath have no easy time of it, and their energy and powers of endurance must be most elastic to bear up

Chapter III, C.

Castes and Tribes.

Rāthīs and Ghirath.

Chapter III, C.

Castes and Tribes.

Ráthi and Ghirath.

against this incessant toil. To look at their frames, they appear incapable of sustaining such fatigue. The men are short in stature, frequently disfigured by goitre (which equally affects both sexes), dark and sickly in complexion, with little or no hair on their faces. Both men and women have coarse features, more resembling the Tartar physiognomy than any other type, and it is rare to see a handsome face, though sometimes the younger women may be called pretty. Both sexes are extremely addicted to spirituous drinks. Although industrious cultivators, they are very litigious and quarrelsome; but their disputes seldom lead to blows; and though intemperate, they are still thrifty. A Ghirath seldom wastes his substance in drink. In their dealings with one another they are honest and truthful; and altogether their character, though less peaceable and manly than that of the Ráthi, has many valuable traits. The Ghiraths being Súdras, do not wear the *janeó*, or thread of caste. They take money for their daughters, but seldom exchange them. A widow is expected to marry her husband's brother, who, if she left his protection, was entitled by the law of the country to her restitution.

Commercial castes.

The wealthiest capitalists of the district are the Gosáins, described immediately below. Numerically, the most important of the commercial tribes is that of the Khatri in whose hands the petty trade of the district is mostly confined. After them rank Kaitis, Karárs, and Súdás. The Kait of the hills is not identical with the Káyath of the plains. He belongs to the Vaisya, or commercial class, and ranks with Mahájans, wearing the *janeó*, or sacred thread. The Káyath of the plains is a Súdra, and is not entitled to assume the *janeó*. All these classes give large sums for brides, and their matrimonial arrangements are the most complicated and difficult of all the systems in vogue in the hills. It is not unusual for five or six families to enter into a species of confederacy, by which each party is bound to give a bride and to receive one in exchange; the intricacies are most puzzling; and when disputes arise it is almost impossible to unravel the tangled skein. Rs. 800 is not an extraordinary price to pay for a wife. The Karárs and Súdás are synonymous with the Banias of the plains. The term *Karár* is used contemptuously by Rájpúts to stigmatize any one of their race who shows effeminacy or want of courage.

Religious orders.

Among the religious orders in the hills, the most remarkable are the Gosáins, who are found principally in the neighbourhood of Nádanu and Jawála 'nkli, but are also scattered in small numbers throughout the district. They are the greatest capitalists and traders in the hills, and are an enterprising and sagacious tribe. By the rules of their caste retail negotiations are interdicted, and their dealings are exclusively wholesale. Thus they possess almost a monopoly of the trade in opium, which they buy up in Kálu and carry down to the plains of the Punjab. They speculate also in *charras*, shawl-wool and cloths. Their transactions extend as far as Haidarábád in the Dakhan, and, indeed, over the whole continent of India. The Gosáins are distinguished by the general name of Dasnáni or Saniási, and are divided, as the former name implies, into ten tribes. The prevalent tribe in these hills is Gíri, the name of the sect being adopted as a patronymic by all the members, as for

instance, Fatah Gîr, Bahâdar Gîr, Mani Gîr, &c. The founder of this caste was one Shankar Achâraj, whose ten pupils are the patriarchs of the ten sects into which the brotherhood is distributed. By strict rules, they should live a life of celibacy, recruiting their ranks by adopting disciples (*chelas*) from pure tribes, who may be willing to devote their offspring to become Gosâins. But in these hills this prohibition is seldom observed, and all the Gosâins yield to the temptations of marriage. Sons, however, are not eligible to succeed to the inheritance of the father, whose heirs are his adopted disciples.

The Gosâins are sub-divided among themselves into small colleges (*akhûra*), each with a recognised head or *mahant*, who has the supreme control over all the property, personal and real, belonging to the community; the other members of the fraternity being dependent upon his bounty for the share they may receive of the common wealth. When a *mahant* feels that his end is near, he elects one of his disciples, by word of mouth, to succeed him. His election is seldom disputed. Should the *mahant* die suddenly without having nominated a successor, the fraternity meet together, and with the aid of other Gosâins, proceed to elect one of their number to the vacant office. After installation the new *mahant* proceeds to a second ceremony of even greater interest, the distribution of the deceased *mahant's* effects, in which he is guided by no rule, but simply by his estimate of the relative worth and capacity of each of his disciples. This distribution (called *blândâra*), strange as it may appear, is seldom contested or impugned. A Gosâin's body is not burned but buried; and over his remains a cenotaph is raised, dedicated to Mahidéo, and called a *Math*. Every Gosâin, at decease, is supposed to be incorporated with the divinity of Mahidéo. The ceremony of admitting a *chela* or disciple is very simple. His *choti*, the tuft which every Hindu cherishes on the crown of his head, is first covered by the *Guru*, or master. The hair is then closely shaved, and the *Guru-mantra*, or incantation, being read, the *chela* is duly initiated.

The *jogis* of the hills are *jogis* only in name. They live by begging and also engage in agriculture. They observe no tenets to distinguish them from ordinary Hindus. They are a separate race, marrying among themselves alone, but following no peculiar professions.

The Gaddis are the most remarkable race in the hills. In features, manners, dress, and dialect they differ essentially from all the rest of the population. They reside exclusively upon the snowy range which divides Chamba from Kangra. A few have wandered down into the valleys which skirt the base of the chain, but the great majority live on the heights above. They are found from an elevation of 3,500 or 4,000 feet, up to 7,000 feet, above which altitude there is little or no cultivation. They preserve a tradition of descent from refugees from the Punjab plains, stating that their ancestors fled from the open country to escape the horrors of the Musalmân invasions, and took refuge in these ranges, which were at that period almost uninhabited. The term Gaddi is a generic name under which are included Bâhmanis, Khâtris, and a few Râjputs,

Chapter III, C.

Castes and
1 Tribes.

Religious orders.

Gaddis.

Chapter III, C.

Castes and
Tribes.

Gaddis.

and Ráthiis. The majority, however, are Khattris, and the subdivisions of the caste correspond with those of the Khattris of the plains. Impure castes are not styled Gaddis, but are known by the name of Bádi, Sípi, or Háli, &c. The Gaddis are a semi-pastoral, semi-agricultural race. The greater portion of their wealth consists of flocks of sheep and goats, which they feed half the year (the winter months) in the valley of Kangra, and for the other half drive across the range into the territory of Chamba. They hold lands on this side and also in Chamba, and in former days were considered subject to both States. At the present day the hold of the Chamba chief over them has materially relaxed, and many continue all the year round on this side of the range, acknowledging no allegiance whatever to Chamba. It was a rule with these simple people whenever fined by the Kangra authorities, to pay a similar penalty into the Chamba treasury. But British institutions have taught them greater independence, and the infraction of this custom is now more frequent than the observance. Two rupees for every hundred head of sheep or goats are paid to the Government as pasturage tolls. A similar toll of one rupee is levied in Chamba.* Many Gaddis cultivate a winter crop of wheat in Kangra, and returning with their flocks, grow a summer or rain crop at Barmour on the other side of the snow. They wear clothes of homespun cloth, the produce of their own flocks. The head-dress of the men is a remarkable high-peaked cap, with flaps to pull down over the ears, in cases of severe weather. The front is usually adorned with a garland of dried flowers, a tuft of feathers or a string of red beads, the seeds of parasitical plants growing in the forest. The rest of their dress is a frock made very capacious and loose, secured round the waist with a black woollen cord. In the body of this frock, the Gaddi stores the most miscellaneous articles. His own meal tied up in an untanned leather pouch, with two or three young lambs just born and perhaps a present of walnuts or potatoes for his master, are the usual contents. His legs are generally bare; but occasionally he wears woollen trousers very loose at the knee to allow free motion in walking, and sitting tight at the ankle, over which it lies in folds, so as not to restrict the motion of the limbs. The women wear a similar frock, secured with the same woollen cord. Their garment, however, fits rather tighter about the body, and reaching to the ankle is both modest and becoming. The head dress is a *chúdar*, or sheet, thrown loosely over the upper portion of the body, and sometimes fastened in the shape of a turban, with a loose streamer behind by way of ornament. The Gaddis are a very simple and virtuous race, remarkable, even among the hill population, for their eminent regard for truth. Crime is almost unknown among them, and their women are chaste and modest. They are frank and merry in their manners, and constantly meet together, singing and dancing in a style peculiar to themselves. They are great tipplers, and at these festive meetings the natural hilarity is considerably enhanced by deep potations. In person they are a comely race. The women frequently are very fair and beautiful,

* See section B, Chapter IV.

their features regular, and the expression almost always mild and engaging. The Gaddis wear the thread of caste, and are much stricter in Hindū customs and observances than most of the inhabitants of the higher ranges of the Himalaya. They are not a very widely-diffused race. They extend over the greater part of Chamba, inhabit the skirts of the Kangra snowy range, and are found also on the southern face of the Badrawār hills across the Rāvi. Their peculiar caste, Khatri, and their position in the ranges immediately above Lahore, favour the tradition that originally they were fugitives from the cities of the plains before the Muhammadan invasions.

The rights of the Gaddi shepherd, in their pasture grounds, are fully described in Section B of the next Chapter. They are possessed of rights, both in the low hills and in the higher ranges, over all, or almost all, the pasturable land in the district, their 'runs' being styled in the hills *ban*, in the snowy range *dhār*. In the past usage of these runs a special right of property (called *scrisi*) is recognised, as distinct from the property in the soil which belongs to the ordinary village communities. So clearly defined is this right of property, that within the last few years more than one Gaddi *scrisi* has begun to exact a fee from the other shepherds who graze with him. Mr. Lyall's account, of which the above is the briefest possible summary, is too full for extraction. The following, however, may be quoted from the earlier part of the account :—

"At the end of November, or early in December, they (the Gaddis) arrive in their winter quarters in the low hills where they remain something less than four months. By the 1st of April they have moved up into the villages on the southern slopes of the snowy range or outer Himalaya, and here they stay two months or more, gradually moving higher and higher till about the 1st June or a little later, when they cross the range and make for their summer or rainy season grounds in Chamba, Bari Bangsāl or Lāhān. After a stay there of three or three-and-a-half months they recross the outer Himalaya about the 15th September, and again stay on its southern slope from two-and-a-half to three months, working gradually down till about the 1st December, when they are ready to move off again to the low hills. The original home of the Gaddi race was on the head waters of the Rāvi river; in Chamba territory, to the north of the Dhādā Dhār, or outer Himalaya. The country behind that great range commonly goes by the general name of *gadderan* or Gaddi land; but for a long time past great numbers of Gaddis have resided for a part of the year, or for the whole, on hill land in that part of Kangra which extends along the southern slopes of the Dhādā Dhār from Būh, in *talūka* Bihlū, to Bir in *talūka* Bangsāl. At least three-fourths of those who live in Kangra have also shares in lands and houses in Chamba territory. Most of the shepherds to be found in Kangra are of those families which own land in both territories, but some, notably in Nūrpur, are subjects of the Chamba State only. All the well-to-do Gaddis in our territory own sheep and goats, some few families as many as a thousand head, many from three to four hundred. They talk of them as their *dhūn*, a use of the word which expresses the fact that the flock is the main source of their wealth. From about 800 to 1,200 sheep form a flock or *kandā*; three or four men and several dogs accompany the

Chapter III, C.

Castes and Tribes.

Gaddis.

* As to this, see Lyall's report, paragraph 43.

Chapter III, C.

Castes and
Tribes.

Kashmiris.

flock, which camps out night and day all the year round. If a man owns many head, he takes with him one or more *bowāl*, or hired shepherds, but commonly the men with a flock are all of them part proprietors, and if a man has very few head, he will not go himself, but get a friend or kinsman who is going to take them with his own."

The Kashmiris reside almost exclusively in Núrpur and Tiloknáth. There are a few scattered families in other parts of the district, but not exceeding a hundred together. They are divided among themselves into several gradations, but no restrictions on marriage are recognised except among immediate relations.* They are almost exclusively employed in the shawl trade. There are two classes in the profession, the master workmen, or *ustád*, and the apprentices, or *shágird*. The former supply the capital, and the apprentices earn their livelihood by task work. The more opulent Kashmiris not only keep large manufactories for shawls, but trade in wool and other produce of Ladákh and Chinese Tartary. The rooms devoted to the workmen are long apartments, airy and well lighted, with looms placed in the centre, and parallel benches for the workmen. These, all of whom are males, sit hard employed the whole day, and sometimes enliven the labour by singing choruses. They are a discontented and quarrelsome race, very deficient in personal courage, and so litigious that their disposition for law has become a proverb. Two women will wrangle all day till night sets in; they will then call a trustee, and put down a stone in token of the armistice. Next morning the stone is removed, and the dispute is renewed with double acrimony. The men fight with each other, and it is not uncommon for one to bite off the ear or nose of his antagonist. The apprentices will often receive advances and abscond, while the master workman cheats his labourers by withholding their just dues. They are remarkable for their dirty and immodest habits. The women wear a padded red cap, and a loose linen frock quite open to the wind, filthy and unbecoming. The men wear better clothes, and are remarkable for high foreheads and Jewish features. They speak a dialect intelligible only to themselves, though they are also conversant with the ordinary vernacular. The shawls of Núrpur and Tiloknáth are not much prized. The work is inferior—a result which the Kashmiris attribute to the hardness of the water, communicating a roughness to the shawls, and thereby greatly detracting from their marketable value.

Gújars.

The Gújars of the hills are quite unlike the caste of the same designation in the plains where they are known as an idle and thieving race, enemies to cultivation and improvement. The only similarity exists in the pastoral habits of both classes. The hill Gújars are exclusively a pastoral tribe. Their wealth consists of buffaloes, as that of the Gaddis consists chiefly of sheep and goats. They live in the skirts of the forests, and maintain their existence exclusively by the sale of the milk, *ghí* and other produce of their herds. While the men graze the cattle, and frequently lie out tending them in the woods for weeks together, the women repair to the markets every morning with baskets on their heads, carrying little earthen pots filled with milk, butter-milk and *ghí*, each pot containing the proportion required for

* Marriages with first cousins are not only allowable, but frequently occur.

a day's meal. During the hot weather, the Gújars usually drive their herds to the upper range, where the buffaloes rejoice in the rich grass which springs up during the rains, and at the same time attain condition from the temperate climate and the immunity from the venomous flies which torment their existence in the plains.

The Gújars are a fine manly race, with peculiar and handsome features. They are never known to thieves. Their women, who are as a rule tall and graceful in figure, are supposed to be not very scrupulous. Their habits of frequenting public markets and carrying about their stock for sale, unaccompanied by their husbands, undoubtedly expose them to great temptations. The Gújars are found all over the district, abounding particularly about Jawála Mukli, Tira, and Nádaun. A large majority are Muhammadans. The Hindú Gújars are found especially in the direction of the Mandi border, but are a small sect compared to the Musalmáns.

In the hills, even more than in the plains below, occupations tend to merge into one another, so that it is most difficult to distinguish the outcast classes. The Chamár, the Jhínwar, and the artisans appear to be tolerably distinct. But even this is not the case everywhere; while throughout the hills we find a mixed class known as Koli, Dági, or Chanál, who not only perform the usual services demanded of outcasts, but also follow the occupations of very many of the artisan and higher menial castes. It is impossible to say how many of the people who call themselves Barhai, or some other caste which is sufficiently distinct in the plains, are really Koli by caste, and have adopted the occupation merely of the caste under whose name they are shown. And even the inferior castes which bear the same name in the hills as in the plains, often adopt very different habits and occupy very different positions in the two tracts. One difference is probably almost universal, and that is that in the hills almost all menial castes occupy themselves very largely in field-labour; and in some parts the Kolis are generally known as Hális or Sips, words in common use in the plains for two classes of agricultural labourers. At the same time it would appear that the services performed and dues received by village menials are less commonly regulated by custom in the hills than in the plains. The social position of the menial classes in the hills is thus described by Mr. Burnes in his Kangra Report:—

“Those classes who are too proud or too affluent to plough, and yet hold lands, generally entertain *kámas*, or labourers from these outcast races, whose condition is almost analogous to that of slavery. He gets bread to eat and a few clothes a year, and is bound to a life of thankless exertion. These castes are always first impressed for *begár*, or forced labour, and, in addition to carrying loads, have to provide grass for the camp. In the hills the depression of these castes is more marked than I have observed elsewhere; their manner is subdued and deprecatory; they are careful to announce their caste; and an accidental touch of their persons carries defilement, obliging the toucher to bathe before he can regain his purity. If any person of this caste has a letter to deliver, he will throw or deposit his charge on the ground, but not transmit it direct from hand to hand. He is not allowed to approach near, and in Court, when summoned, he will stand outside, not venturing, unless bid, to intrude within the presence. If encouraged to advance he does so with hesitation; while all the neighbours

Chapter III, C.

Castes and
Tribes.

Gújars.

The menials of
the hills.

Chapter III. C.**Castes and Tribes.**

The menials of the hills.

fall back to avoid the contamination of his touch. Under the rule of the Rájās they were subjected to endless restrictions. The women were not allowed to wear slounees deeper than four inches to their dress, nor to use the finer metal of gold for ornaments. Their houses were never to exceed a certain size, nor to be raised above one floor; the men were interdicted from wearing long hair, and in their marriages the bride was forced to go on foot, instead of riding in a *jampán* or chair, as allowed to every other class. Certain musical instruments, such as the *dafal*, or drum, and *nakára* or trumpet, were positively prohibited. Many of these restrictions are still observed, although, of course, there has been no sanction given or implied by the officers of Government."

The Barwála and Batwál.

Barwála and Batwál are two words used almost indifferently to express the same thing, the former being more commonly used in the lower hills, and the latter in the mountain ranges of Kángra. In Chamba both names are current as synonyms. But the Batwál of Kángra is a true caste, while Barwála is little more than the name of an occupation. Both words correspond very closely with the *Lahbar* or *Baláhar* of the plains, and denote the village watchman or messenger. In the higher hills this office is almost confined to the Batwáls, while in the lower hills it is performed by men of various low castes who are all included under the generic term of Barwála. These men are also the coolies of the hills, and in fact occupy much the same position there as is held by the Chamára in the plains, save that they do not tan or work in leather. In Kángra they are also known as *karaunk* or *kirauk*, a word which properly means a man whose duty it is to assemble coolies and others for *begár* or forced labour, and they are also called *sabáhak* or "bearers of burdens." Like most hill menials they often cultivate land, and are employed as ploughmen and field labourers by the Rájputs and allied races of the hills, who are too proud to cultivate with their own hands. They are true village menials, and attend upon village gnosts, fill pipes, bear torches, and carry the bridegroom's palanquin at weddings and the like, and receive fixed fees for doing so. In the towns they appear to be common servants. They are of the lowest or almost the lowest standing as a caste, apparently hardly if at all above the Dúmna or sweeper of the hills; but the Batwál has perhaps a slightly higher standing than the Barwála. Indeed the name of Barwála is said to be a corruption of Báharwála or "outsider," because, like all outcasts, they live in the outskirts of the village. In the higher ranges and where they are known as Batwál, they are almost all Hindus; but when they descend to the lower hills or plains and take the name of Barwála they are almost entirely Musalmán.

The Dúmna.

The Dúmna, called also Doura, and even Dúm in Chamba, is the Cháhra of the hills proper, and is also found in large numbers in the submontane districts of Hushíárpur and Gurdáspur. Like the Cháhra of the plains he is something more than a scavenger; but whereas the Cháhra works chiefly in grass, the Dúmna adds to this occupation the trade of working in bamboo, a material not available to the Cháhra. He makes sieves, winnowing pans, fans, matting, grass rope and string, and generally all the vessels, baskets, screens, furniture, and other articles which are

ordinarily made of bamboo. When he confines himself to this sort of work and gives up scavenging, he appears to be called *Bhaujra*, at any rate in the lower hills, and occasionally *Sariál*. The *Dámna* appears hardly ever to become *Musalman* or *Sikh*, and may be classed as *Hindú*; though being an outcast he is not allowed to draw water from wells used by the ordinary *Hindú* population. The *Dámna* is often called *Dám* in other parts of India, as in *Chambá*; and is regarded by *Hindús* as the type of uncleanness. Yet he seems once to have enjoyed as a separate aboriginal race some power and importance. Further information regarding him will be found in *Sherring* (I, 400) and *Elliott* (I, 84). He is of course quite distinct from the *Dám-Mirási*.

These two words, together with a third name *Chanál*, are used almost indifferently to describe the lower class of menials of the highest hills. General Cunningham believes that the hills of the *Punjab* were once occupied by a true *Kolian* race belonging to the same group as the *Kols* of Central India and *Behar*, and that the present *Kolis* are very probably their representatives. He points out that *dá* the *Kolian* for water, is still used for many of the smaller streams of the *Sinla* hills, and that there is a line of tribes of *Kolian* origin extending from *Jabalpur* at least as far as *Allahabad*, all of which use many identical words in their vocabularies, and have a common tradition of a hereditary connection with working in iron. The name of *Kúln*, however, he identifies with *Kulinda*, and thinks that it has nothing in common with *Kol*. Unfortunately *Kola* is the ordinary name for any inhabitant of *Kúln*; and though it is a distinct word from *Koli*, and with a distinct meaning, yet its plural *Kole* cannot be discriminated from *Koli* when written in the Persian character; and it is just possible that the figures may include some few persons who are *Kole*, but not *Koli*. The names *Koli*, *Dígi*, and *Chanál* seem to be used to denote almost all the low castes in the hills. In the median ranges, such as those of *Kangra* proper, the *Koli* and *Chanál* are of higher status than the *Dígi*, and not very much lower than the *Kanet* and *Ghirath* or lowest cultivating castes; and perhaps the *Koli* may be said to occupy a somewhat superior position to, and the *Chanál* very much the same position as the *Cháúra* in the plains, while the *Dígi* corresponds more nearly with the *Cháúra*. In *Kúln* the three words seem to be used almost indifferently, and to include not only the lowest castes, but also members of those castes who have adopted the pursuits of respectable artisans. Even in *Kangra* the distinction appears doubtful. Mr. *Lyall* quotes a tradition which assigns a common origin, from the marriage of a demi-god to the daughter of a *Kúln* demon to the *Kanets* and *Dágis* of *Kúln*, the latter having become separate owing to their ancestor, who married a Tibetan woman, having taken to eating the flesh of the *yák*, which, as a sort of ox, is sacred to *Hindús*; and he thinks that the story may point to a mixed *Mughal* and *Hindú* descent for both castes. Again he writes: "The *Koli* class is pretty numerous in *Ráigri* on the north-east side of *pargana Hamirpur*; like the *Kanet* it belongs to the country to the east of *Kangra* proper. I believe this class is treated as outcast by other *Hindús* in *Rajm*."

Chapter III, C.
Castes and
Tribes.
The *Dámna*.

The *Koli* and
Dígi.

Chapter III, D.
Village Communi-
ties and Tenures.
The Koli and Dāgi.

though not so in Bilāspur and other countries to the east. The class has several times attempted to get the Katooli Rājā to remove the ban, but the negotiations have fallen through because the bribe offered was not sufficient. Among outcasts the Chāmārs are, as usual, the most numerous." Of *pargana* Kāngra he writes: "The Dāgis have been entered as second-class Gaddis, but they properly belong to a different nationality, and bear the same relation to the Kanets of Bangāhal that the Sipis, Bādīs, and Hālis (also classed as second class Gaddis) do to the first class Gaddis." So that it would appear that Dāgis are more common in Kāngra proper, and Kolis to the east of the valley; and that the latter are outcast while the former claim kinship with the Kanet. The word Dāgi is sometimes said to be derived from *dāgh*, a stain or blemish; but it is hardly likely that in the hills, of all parts of the Punjab, a word of Persian origin should be in common use as the name of a caste, and Mr. Anderson's derivation Part II, (Chapter III, Section C) is far more probable. At the same time the word is undoubtedly used as a term of opprobrium. Chāuāl is perhaps the modern form of Chaudāla, the outcast of the hills, so often mentioned in the Rājatarangini and elsewhere.

SECTION D.—VILLAGE COMMUNITIES AND TENURES.

Origin and growth of rights in land.

Original tenure of
land in Kāngra.

This subject will best be introduced by two extracts from Mr. Lyall's Settlement Report, which define in clear and forcible language the main incidents of the tenure of land under the indigenous government of the country.

*First.**—Under the Rājas, the theory of property in land was that each Rājā was the landlord of the whole of his *Rāj* or principality, not merely in the degree in which everywhere in India the Stato is, in one sense, the landlord, but in a clearer and stronger degree. The Mughal emperors, in communications addressed to the Hill Rājas, gave them the title of *amīndār*, i.e., landholder. Documents are preserved in some of the Rājas' families in which this address is used. The Rājā was not, like a feudal king, lord paramount over inferior lords of manors, but rather, as it were, manorial lord of his whole country. Each principality was a single estate, divided for management into a certain number of circuits. These circuits were not themselves estates like the *manzas* of the plains: they were mere groupings of holdings under one collector of rents. The waste lands, great or small, were the Rājā's waste; the arable lands were made up of the separate holdings of his tenants. The rent due from the holder of each field was payable direct to the Rājā, unless he remitted it, as an act of favour to the holder, or assigned it in *jāgīr* to a third party in lieu of pay, or as a subsistence allowance. So also the grazing fees due from the owner of each herd or flock were payable to the Rājā, and these were rarely or never assigned to any *jāgīrdār*. The agents who collected these dues and rents, from the

* Lyall, Set. Rep., p. 24.

razar down to the village headman, were the Rāja's servants, appointed and paid directly by himself. Every several interest in land, whether the right to cultivate certain fields, to graze exclusively certain plots of waste, work a water-mill, set a net to catch game or hawks on a mountain, or put a fish-weir in a stream, was held direct of the Rāja as a separate holding or *tenancy*.* The incumbent or tenant, at the most called his interest *razar* or inheritance, not a *maliki* or lordship.

The artizan and other non-agriculturists resident in villages held their *khaj* *khaj*, or garden plots, of the Rāja, not of their village employers and customers, and paid their *cesses* and were bound to service to him only. They were not the only class bound to service: the regular landholders were all liable to be pressed into service of some kind, military or menial. The Rājas kept a tight hold upon the wastes: certain portions of forest were kept as *rakh* or shooting preserves; and trees, whether in forest or open waste, could not be felled except with the Rāja's permission. No new field could be formed out of the waste without a *pattah* or grant from the Rāja. No *razar* or other revenue agent, and no *jagirdar* could give permission to reclaim waste. Such a power was jealously withheld, as it might have led to the growth of intermediate lordships. I have heard it said that, from a feeling of this kind, *razars* or *lordships* were never chosen from the royal clan, and *jagirs* were generally given in scattered pieces. Certain rights of common in the waste round and about their houses were enjoyed, not only by the regular landholders, but by all the rural inhabitants; but these rights were subject to the Rāja's right to reclaim, to which there was no definite limit. In short, all rights were supposed to come from the Rāja; several rights, such as holdings of land, &c., from his grant; others, such as rights of common, from his sufferance.

Secondly.—With regard to cultivated lands, the gist of the description (that given by Mr. Barnes) is, that 'there were two separate properties in the soil, the first and paramount being the right of the State to a share of the gross produce, and the second the hereditary right of cultivation,† and claim to the rest of the produce on the part of the cultivator.' This hereditary right to hold and cultivate land was known as a *razar*, i.e., an inheritance. It was contingent on the proper cultivation of the land and the punctual payment of the Government dues. Directly these conditions were neglected, the Government had an undoubted right to transfer the tenure to another; but at first the alienation was only temporary, and the claim to recover within a certain period was universally recognized. The right was not saleable, for the holders 'never considered their tenure of that absolute and perfect charac-

* The Rājas took a share of every kind of income;—the best hawk caught in a net, the largest fish caught in a weir, a share of the honey of the bee-hives, and of the fruit of the best fruit trees; even trees planted by a man in his own field were held to be royal property if of certain valuable kinds.

† Lyall, *Res. Rep.*, p. 16. Mr. Lyall is here summarizing Mr. Barnes' description which he appears fully to endorse.

‡ On p. 10, Mr. Lyall further says: "All the landholders agree in deriving this original title from a *pattah*, or deed of grant, from the Rāja."

Chapter III, D
Village Communi-
ties and Tenures.
Original tenure of
land in Kangra.

Chapter III, P.
Village Communities and Tenures.

Tenures in the
lower portions of
the district.

ter that they could transfer it finally to another. The land they argued belongs to Government; ours is simply the right to cultivate.' But, though not saleable, the right could be mortgaged for a time, and when the incumbent had no heirs, he was permitted to select a successor, and transfer his land to him in his lifetime.

It must be remembered that the above description refers to the country generally, that is, to the *Kabzewári talúkas*, as they are sometimes called, and not, except with many reservations to the *talúkas* of Indmra, Khairan, Kandi, Lodhwán, and Súrjpur in *pargana* Núrpur, and *chauki* Kotlehr in *pargana* Hamírpur. Towards the plains the tenures assume a different complexion. Instead of an agricultural body equal among themselves, and looking only to Government as their superior, the community is divided into various grades, and one class enjoys privileges which do not extend to the rest. For instance, in parts of Núrpur and Nádaun, there exists in some villages a proprietary class who levy from the other cultivators a fixed cess on the entire grain produce, varying from one to two seers in every maund, and a small money rate of four to two annas on every *ghumdo* of land cultivated with sugar-cane, cotton, safflower, or other stuffs not divisible in kind. These dues are collected at every harvest, and divided among the proprietors according to ancestral shares. But this is the sum of their profits; for the whole community, proprietors or not proprietors, pay at money rates according to the rateable distribution of the Government revenue. In some villages, again, the proprietary right is of a more perfect character, and analogous to the *zamin-dári* tenure of the North-Western Provinces. The rents are taken in kind or at money rates, in excess of the Government demand, and the proprietors enjoy, besides these proportional cesses, a clear surplus over and above the Government revenue. These are, as it were, hybrid tenures, produced by the meeting and fusion of the two systems of land tenure prevailing in hill and plain. Here there was a family in each *mauza* or hamlet which claimed a kind of superiority or lordship. Under the Rájás, in practice, the rights of these families seem to have been limited to the privilege of giving the headman to the village or hamlet, and levying certain small cesses on the crops of the other cultivators. In as many cases as not the headman appropriated all the cesses, and gave no share to his kinsmen. Where these *mauzas* contained any forest, the Rájás treated it as their own. Mr. Lyall writes:—"I have heard of several instances where a family of this kind was expelled for slight cause by the Rájás, and re-admitted after a time on payment of a fine. Mr. Barnes was inclined to think that the privileges and position of these families were, in origin, official: this may be a true view; many facts go to support it; but it is equally possible that they are the remnants of a proprietary right at one time as perfect as the village proprietorship of the plains, but, in course of time, reduced by the encroachments of the Rájás to something considerably less."

The *talúka*.

The first point to be here noted is a very important distinction between the tenures of the hills and those of the plain country. In the latter (still quoting Mr. Lyall), "if the proprietors of any old

village are asked how they became possessed of their estate, they will generally say that their ancestor found the land waste and settled on it, and founded the village, or that he acquired it by conquest or purchase; they rarely admit that they owe their first title to any action of Government or superior authority.* Here, on the other hand, the Rāja was the acknowledged fountain of all rights in the soil, and no tenure was complete without investiture from him. This distinction is the key to a proper understanding of the hill tenures. We have first of all the principality forming one estate, of which the Rāja was the landlord in a sense unknown in other parts of this province. The next step in the sub-division of the country was its conventional distribution into *talūkas*. The same word is in use in parts of the plain country of the Punjab; but there the absence of marked physical features rendered the formation of the *talūka* circles a matter, as it were, of accident. For instance, a *talūka* in the plains often represents just that portion of land which some petty Sikh chief was able in bygone times to seize and hold. Boundaries, again, were liable to constant alteration, the ruler of the day effacing the mark set up by his predecessor. In the hills, on the other hand, the diversified nature of the country suggests natural landmarks, and these have determined the limits of the *talūka* sub-divisions. For instance, the fertile plains of Indaura and Khairan, two *talūkas* of the Nūrpur *tahsil*, present a striking contrast to the bare tertiary hills of Mambāla and Patahpur, which adjoin; and these again have no analogy with the sandstone rocks and extensive plateau of the *talūkas* of Nūrpur (proper) and Jagatpur. Pālam and Kāngra, though apparently portions of the same valley, are distinguished by a difference of elevation. The *talūkas* of Changar and Balibār are separated by the crest of an intervening range. Thus the nature of the country has stamped an impress of permanence upon its sub-divisions, which have with very few exceptions survived unchanged from the earliest times, and have acquired a deep hold upon the feelings and prejudices of the people. A list of the *talūkas* grouped into the modern *tahsils* has been given at page 7 (Chapter I.)

The *talūkas* were sub-divided by the Rājās for fiscal management into circuits,* each one of which was so constituted in respect of size and physical characteristics as to represent "just that amount of land which one man could efficiently supervise" with the assistance of a "complete and numerous set of officials," all of whom were the Rāja's servants. In order to secure this result, the circuits were of various dimensions according to the nature of the country—extensive in the hilly tracts, where population and arable land are scarce; contracted in the open and closely-cultivated valleys. Where the circuits are very small, it is generally found that they are fragments of an original larger circuit, which was broken up,

Chapter III, D.
Village Communi-
ties and Tenures.
The *talūka*.

The village or
circuit.

* Barnes, *Sett. Rep.*, para. 101. The vernacular name for these sub-divisions of the *talūka* varies in different parts of the district. The names mentioned by Mr. Lyall are *tappa*, *addi* and *magddi*. Mr. Barnes mentions the first and last. There is no exact English equivalent, and the general word circuit, which is employed by both Settlement Officers, offers perhaps the nearest possible approach to accuracy.

Chapter III, D.
Village Communi-
ties and Tenures.

The village or
circuit.

often by assignments of land-revenue under the Sikh or Mughal administration. The constitution of these fiscal circuits, which have now become stereotyped into a certain conformity with village communities of the plains, is discussed at some length by both Mr. Barnes and Mr. Lyall. The description of the former is not altogether free from ambiguity, but, if read carefully, appears (as is pointed out by Mr. Lyall) to recognize two classes—circuits composed (1) by “an aggregation of independent hamlets,” and (2) by “an aggregation of isolated freeholds.” Of the former class, according to Mr. Barnes, are the majority of villages in the district, including all except such as lie in the irrigated valleys. The hamlets he describes as having “each their separate boundaries, which are as jealously watched and maintained as those of larger and more powerful communities;” as constituting, in fact, “circuits within circuits” each of which has a certain analogy or “similarity” in respect of its rise and progress (though incapable of comparison by reason of disparity in size) to the village communities of the plains. Circuits of the second class are those in which there is no recognition of internal boundaries, other than those of each individual holding; in other words, which are a congeries not of composite hamlets but of “isolated freeholds.” Mr. Lyall’s account is more clear. He brings all the circuits under one general description, and elaborates the distinction noticed by Mr. Barnes, finding the principle of classification in the different modes of treating waste lands. His opinions are stated in the passages here extracted from his report:—

“In the plains,” he says, “the boundaries of a *manza* are the boundaries of a property. But in the hills the boundaries of a *manza* have no more to do with property than have those of a parish in England at the present day, and as parishes grew out of one parson taking the tithes, so these *manzas* or circuits seem to have grown out of one man for a length of time collecting the land-rents either as an agent or an assignee of Government. Each principality was a single estate, divided roughly, for purposes of administration, into circuits known as *tappas*, *hakimis*, *magdāis*, &c. These circuits had each their manager or head man, and included the whole area of the country, waste, grant and small, as well as cultivated fields. It was easy to decide to what circuit any particular field belonged; its position or the place of residence of its holder had little to do with the question: the field was reckoned to belong to the circuit whose manager had been in the habit of collecting its rent. But with regard to the waste, on which no rent was taken, it was often not so easy to say to which of two or three circuits a particular plot of waste belonged. The boundaries of the circuits in waste lands had never been definitely fixed, but, in course of time, natural lines, such as rivers, ridges, &c., had come to be recognised as boundaries, except perhaps where large tracts of waste intervened, or except where the cultivated lands, managed by two or three circuit officers, were completely intermixed, as was often the case in irrigated tracts. The word circuit, as applied to a charge of this last kind, is of course a misnomer. The circuit, as regarded its waste lands, was a mere arbitrary and loosely-defined division of the principality: as regards its cultivated lands, it was a chance collection of independent family holdings. By family I mean sometimes one household; but oftener a group of kinsmen, descendants of a common ancestor, holding shares of an ancestral estate, and living on it in several houses. A family living

near the boundary of two *mauzas* frequently held land separately in both ; so also, families living high up on the mountains, commonly had separate holdings of rice land in *mauzas* far below in the valleys."

Chapter III, D.
Village Communi-
ties and Tenures.

After discussing Mr. Barnes' description of the circuits, he proceeds :—

The village or
circuit.

"It will be noticed that Mr. Barnes did not attempt to include all the *mauzas* in one description : there are in fact considerable differences of aspect in them, to which no one set of words can be accurately applied. If his description be read carefully, it will be seen that he divides the hill *mauzas* into two classes : first, the class found in the open country, especially in the irrigated villages ; secondly, the class found in the mountainous and hilly country. He says that the land within a circuit of the first class is an aggregation of isolated freeholds, which are distinct from each other, and are held by men of different castes, who possess nothing in common except that for fiscal convenience they have been massed together under one jurisdiction, that is put under one headman, who is not their own choice, but has been appointed by the Government. Of the second he says that such a circuit is an aggregation of independent hamlets ; some are very small, some large ; they each have their separate boundaries, which are jealously maintained ; they are under one or more functionaries who are appointed for the whole circuit, not for every hamlet.

"If we try to understand the distinction which Mr. Barnes wished to draw between one *mauza* and another, two questions arise : first, what is a hamlet, and what is a freehold ? and secondly, what kind of boundary is it which the hamlet is said to have, and, which is not mentioned in the case of the freehold ? It would, I think, be a true answer to say that both hamlet and freehold are mere family holdings of fields ; both, I believe, are identical in origin of tenure, that is, both began with the grant by the State to the holders or their ancestor of certain fields or plots of cultivable land to be turned into fields. The only difference in their aspect is this : that, in the case of the hamlet, the fields (by which I mean arable land only) are more or less compactly situated round the house or houses of the family, and more or less completely separated from the fields of the next family by intervening waste ; whereas in the case of the freehold or mixed holding, as I prefer to call it, the fields are for the most part apart from the houses, and intermixed with the fields of other families. These facts, that is, the compactness and isolation of the fields composing the family holding in the case of the *mauza* composed of hamlets, and their intermixture in the other case, though they left the tenure of the fields the same, in course of time produced a degree of difference in the tenure of the waste in different *mauzas*. In the one, boundaries between the family holdings in the waste within the *mauza* grow by degrees into more or less perfect recognition ; in the other, no idea of such appropriation or division of the waste arose.

"A glance at the outward aspect of the *mauzas* will, I think, make it clear that this degree of difference of tenure in waste has mainly arisen from physical causes. Take, first, a *mauza* in the irrigated villages. The low and tolerably level parts of the area which can be conveniently flooded from the water channels, form the *hár* or open expanse of rice-field. This land is too valuable and too swampy to be lived upon ; the houses of the landholders are seen closely scattered along the comparatively high and dry ridges or rising grounds. Each family has a garden, orchard, or small field or two round the house or houses in which it lives ; the rest of its holding is made up of fields scattered here and there in the *hár*.

Chapter III, D.
Village Communi-
ties and Tenures.

The village or
circuit.

Near the houses are long strips of grass-like village greens on which the cattle graze in common. Now in a *mauza* of this kind it is evident that the idea of boundary in the waste between family and family has not had the chance of arising. Often, however, a large *mauza* of this kind is divided by some natural barrier (e.g., a deep ravine, river-bed, or high ridge) into two or more parts, having little communion together. Such natural divisions of the *mauza* were sometimes recognized under the name of *tikas*. But the *tika* was just as much an arbitrary division as the *mauza* itself; the different families in it, being of different castes, had little or no united feeling, and no sense of common property in the waste.

"Tako, next, a *mauza* in a country where there is no irrigation, but where the features of the landscape are bold; that is, where open arable slope or plain alternate with steep unculturable hill. Here the houses of the landholders will be seen scattered over the surface of the arable land, the fields of each family lying, with few exceptions, compactly round the houses of the family, only separated from those of the next family by paths, or by small plots, strips, or banks of unculturable waste. The general grazing grounds are the hill sides which surround the arable land. Here, again, there has been no opportunity for the growth of a feeling of boundary between family and family in the waste as a whole. Small strips or plots of waste among and round the fields are in a way recognized as pertaining to the fields to which they are nearest; but the wastes outside, that is the hill sides, are felt not to belong to one family more than to another,—to be in fact no man's land.

"Thirdly, take a *mauza* in an unirrigated country where the features of the landscape are not bold; that is, where it is composed of a mass of low steep hills, intersected by hundreds of narrow valleys or ravines. In a country like this there is little culturable land, and what there is, is scattered here and there along the tops of the ridges and edges of the ravines. Culturable and unculturable lands are everywhere intermixed in about the same proportion in one direction as in another. Consequently the houses of the landholders are seen placed at nearly equal distances all over the area of the *mauza*, each group of houses surrounded by waste sprinkled with fields. Each family, as it has grown from its ancestor, the first settler, has brought under the plough all the culturable land within its reach, but has still, within the orbit of its fields, much waste, enough or nearly enough for its requirements in the way of grazing ground. In a country like this, whatever the original theory of property in the waste might be, it is easy to see that, in the course of time, when no surplus culturable land was left to tempt new squatters, a feeling of boundaries in the waste between family and family must arise; the whole area of the *mauza* would be sub-divided by such boundaries.

"All the *mauzas* in Kangra proper might roughly have been said to belong to one of the three above-described aspects. They might have been put into three classes, viz.: *Class I.*—*Mauzas* formed of holdings of detached fields, with no boundaries in the waste. *Class II.*—*Mauzas* formed of hamlets, with boundaries in the lesser wastes only. *Class III.*—*Mauzas* formed of hamlets, with boundaries including all the wastes. But many *mauzas* would not as wholes fit exactly into either of the three classes. One and the same *mauza* in different parts may have all three aspects."

The hamlet.

The constitution of the hamlet as a component part of the "village" or circuit is sufficiently indicated by what has been already stated. It is merely necessary to add, with reference to the passage quoted from Mr. Barnes—"each hamlet has its separate boundaries,

which are jealously watched and maintained as those of larger communities"—that in Mr. Lyall's opinion this assertion is too broadly put.

"He ought," Mr. Lyall continues, "to have explained that there was a difference even in the *mauzas* formed of hamlets, and that in most of them to get at the hamlet boundaries you would have had to first eliminate all the larger blocks of waste; and, secondly, that it gives the idea that the hamlet boundaries were much more defined than they really were. Mr. Barnes allows that the boundaries of the *mauzas* in the waste were very indefinite; and this was quite as much the case with the hamlets, even where the hamlets had reached their full development. In many places the hamlet boundaries cannot be said to have existed as recognised facts: the idea was only half formed in the minds of the landholders, and not at all accepted by the State; and where they may be said to have existed, it remains to be considered to what they amounted, that is, what rights in the wastes included in them were implied in their recognition, either as between the families of landholders, or as between the landholders and the State."

The hamlets differ greatly in size.* They are largest and most compact in the Hamirpur *tahsil* and parts of the Dehra and Núrpur *tahsils*. Here they are called *gráon* or *gáon*. In other parts the word applied to them is *lárh*. In Núrpur another word—*bása*—is sometimes used, particularly for the secluded little hamlets, which lie perched on the sides of the Háthi Dhár. Generally it may be said that when the family is grown large, the houses and holdings are dignified with the title of *gráon*, or village; while smaller hamlets are called *lárh* or *bása*, words equivalent to our *homestead*. When a family grows large, it is of course a sign that it has been long established. The oldest and largest hamlets are generally held by families of good caste, who, on various grounds, used to hold rent free, in whole or part, under the Rájás, and who therefore had a special motive for sticking together and holding to the land. Generally speaking, in that part of the country which is nearest to the plains the landholders had a stronger feeling of property in the soil, and it is there that the largest hamlets are found. In the irrigated valleys the families and family holdings are generally small. Mr. Lyall says:—

"I believe that one reason is, that the malaria from the rice-fields has prevented the families from increasing. Not only in Kangra but in Gurdáspur and other districts I have noticed an extraordinary difference in the growth of families in irrigated and unirrigated estates. In the one case the pedigree tree shows little increase of numbers in many generations; in the other, in the same time, the family has expanded into something like a clan; and where a family grew numerous in spite of the malaria, it did not hang together long; the rent of the rice-lands was heavy, and transfers of fields, in default of payment, were frequent; many holdings were always going a-begging for an occupant; the tendency was for members of a family to separate and settle on newly-acquired holdings."

Turning now to individual holdings, it appears that the highest form of property recognized in these hills was the hereditary right

Chapter III, D.

Village Communi-
ties and Tenures.

The hamlet.

The individual
holding.

* "Some are assessed as low as Rs. 5. Others, again, pay a revenue of Rs. 200 to Rs. 300" (Barnes).

Chapter III, D.
Village Communi-
ties and Tenures.

The individual
holding.

of cultivation (*wāris*)* already described in the words of Mr. Lyall. This right was conferred by a deed of grant (*patta*) from the Rājā. A *patta* was never granted for a whole village or even for a whole hamlet, nor for a block of country containing waste as well as arable land, but always for specified fields or cultivable plots alone, of which not only the rent, but the name and area also were specifically entered on the deed; and the grantees ostensibly acquired no title beyond the four corners of his *patta*. By custom of the country, however, such a grantee enjoyed extensive rights of common (*barān*) in the unenclosed wastes surrounding his holding. The right of common has now, as will presently be shown, become stereotyped into a right of property; but that no such right was recognized by settler, governor, or governed, under native rule, is amply proved by Mr. Lyall, whose views are given below at length. Mr. Barnes thus describes the origin and permanent nature of the *wāris* rights:—

“It is difficult to say what constitutes, in the estimation of the people, an hereditary ownership in the land. I believe the term properly applied belongs only to the descendants of the original settlers, who by their industry and enterprise first reclaimed the waste. I have known cases where the present incumbent has held uninterrupted possession for thirty or forty years, but he will not assume, nor will the people concede to him the appellation of *wāris*. If asked whose land it is, they will still refer to those traditional persons in whom the right was once known to reside. There may be no traces of the veritable owners: another family may have enjoyed for half a century all the substantial privileges attaching to the hereditary usufruct of the land, but the rank will still be withheld. Time alone can effect the change. As generations pass away, the title of the incumbent gradually acquires validity, less by the force of his own prescriptive claims than by the lapse of time which has obliterated the memory of the past.

“Strictly speaking, the right to hereditary possession was contingent upon the proper cultivation of the land and the punctual payment of the Government dues. Directly these conditions were neglected, the Government had an undoubted right to transfer the tenure to another, and to provide for the security of its own revenue. At first the alienation was only temporary, and the right to return within a certain period was universally recognized. Under the rule of the Rājās this limit was exceedingly ill defined. Popular feeling was always in favour of the hereditary claimant, and no lapse of time within the memory of the inhabitants was held sufficient to debar his title. When the hills were ceded to us, hundreds of individuals who had left the country through the oppression of the Sikhs recovered their lands by simply presenting themselves at the village and proving their title to the actual incumbents; and in our Courts, whenever the claims of a hereditary owner of land, no matter how long dispossessed, were submitted to a village council, the arbitrators invariably awarded the entire holding to the *wāris*.”

In another part of his report Mr. Barnes says—

“The State was the acknowledged proprietor, and levied its rent in money or kind according to its exigencies or pleasure. The right of the

* The use of the word *wāris* is by no means limited to agricultural tenures, but is applied equally to the hereditary right to official posts, e.g., to the posts of *chandhrī* or *ketrāl*. So to the hereditary vocations of the tanner or the blacksmith, the carpenter or the priest, are each a species of *wāris*. The term in fact is applied to any hereditary right or privilege whatsoever.

people was simply the right to cultivate. There was no intermediate class to intercept the earnings of industry, or to appropriate a share of the public revenue. All that was not required for the subsistence of the cultivator went direct into the Government treasury."

On this Mr. Lyall remarks :—

"I believe that this is a very good description of the tenure on which the fields or cultivated lands were held. It shows that the landholder was rather a crown-tenant than a landlord; he called his right a *wāris*, or inheritance, not a *mālikī*, or lordship, and the same term applied to every kind of interest held of the Rāja, even to a claim to some village office. But it does not matter whether we dub the *wāris* in English a landlord or a crown-tenant; there is no doubt but that we must consider him to have had a property in his holding. In some principalities his claim on his holding was stronger than in others. I have heard old men, in praising the Rājas of the Katoch or Kangra family, say they paid more respect to the cultivators, *wāris*, than other hill Rājas; they would rather take 75 from the *wāris* than 100 from an outsider.*

How little respect other Rājas sometimes paid to the *wāris* may be gathered from stories relating to old times, which I have heard repeated, and from instances which have occurred in recent times in protected hill states. For instance, common report says that, not many years ago, the Rāja of Chamba, more than once, by a summary order, turned a man out of his ancestral house and lands, and gave them to a covetous neighbour. In fact some say that to get such an order it was then only necessary to get access to the Rāja, and present an offering of a handful of rupees, but this is no doubt an exaggeration. But, at any rate, in some of the hill states the cultivators had no better protection against the Rāja than the Irish tenant used to have against his landlord: a good Rāja never evicted an old cultivator without a very strong cause any more than a good Irish landlord did; but there was no protection against a bad Rāja for a cultivator of humble position, though a strong family of good caste or social standing had little reason to fear.

"If the proprietors of any old village in the plains of the Panjāb are asked how they became possessed of their estate, they will generally say that their ancestor found the land waste and settled on it, and founded the village, or that he acquired it by conquest or purchase; they rarely admit that they owe their first title to any action of Government or superior authority. No doubt this is commonly mere brag on their part; nevertheless, it is a significant fact that the feeling which gives rise to such bragging is not found in these hills, where all the landholders agree in deriving their original title from a *patta* or deed of grant of the Rāja. These *pattas* were given not for villages or hamlets, or blocks of country containing sufficient waste for grazing as well as arable land, but for certain specified fields or culturable plots only; the name and area of the plot, as well as the rent at which it was to be held, are generally all to be found entered in the *patta*."

By returns made out at the late revision of the Settlement, there were in 1867, 37,599 families (either households, or groups of kinsmen holding shares of an ancestral estate and living on it in several houses) of landholders in the four *talukās* of Kangra proper, and

Chapter III, D.

Village Communities and Tenures.

The individual holding.

* Kangra is favourably compared with Goler in an old saying, which may be roughly translated: "Book and ledger Kangra, pitch and toss Goler." This referred, I think, as much to security of tenure as to fixity of rent.

Chapter III, D.
**Village Communi-
 ties and Tenures.**
 The individual
 holding.

their holdings are divided into 79,840 separate lots.* Mr. Barnes speaks of the constancy with which the connection of the *wāris* with his holding is maintained. And his remarks would lead to the supposition that a majority of holdings date back to a remote period; this, however, does not appear to be the case. Mr. Lyall gives a statement showing the length of title of the present families of landholders, and concludes that in the *tahsils* of Kangra and Dehra, not more than one-third of the holdings go back further than to the grandfather of the present holders. In Nūrpur and Hamīrpur about one-third can be traced further. The statement is as follows :—

Comparative age of titles.

No. of family holdings.	DETAIL OF FAMILY HOLDINGS ACCORDING TO THE NUMBER OF GENERATIONS FOR WHICH EACH HOLDING HAS BEEN HELD BY PRESENT FAMILY.						
	Acquired by present holders.	From the father.	From the grandfather.	From the great grandfather.	From four to six generations.	From six to ten generations.	Above ten generations.
37,300	6,119	8,093	8,467	6,100	5,534	1,000	570

Original tenure of waste lands in *mauzas*.

In the hills the estates of landholders consisted of holdings of cultivated fields only, not, as was ordinarily the case in the plains, of shares of the arable and waste land comprised within the boundaries of a village or *mauza*. The landholder of the hills had an interest no doubt in the waste lands mixed up with and surrounding his fields, but that interest differed not only in degree, but also in character from the interest which he had in his holding of arable land. There can be no doubt whatever that, prior to the Regular Settlement, all unenclosed waste, small or great, was the property of the State, and that the rights therein of the landholders were of the nature of rights of use only.

Description of the rights of use in waste lands belonging, by custom, to village communities.

These rights of use in the waste were called, in the language of the country, a *bartan*, and were of the nature of the rights of common enjoyed by the commoners in unenclosed wastes and forests in England. The most universal were the right to pasture cattle or sheep and goats, the right to cut grass or leaves of certain trees for fodder, to cut thorns for hedges, to break off or pick up dry wood for fuel. There were other privileges generally enjoyed, which, however, can hardly be classed with the others as rights of use, as they were not lawfully exercised in the same free way, but only with permission first obtained of some local official. Such were the privileges of getting gratis

* The number of sharers is, of course, greatly in excess of this figure, for brothers and cousins very frequently hold their common inheritance without partition. (Lyall). The actual number of shareholders (proprietors) for the whole district is given in Table No. XV. For the four *tahsils* of Kangra proper, the total number of proprietors and tenants is given by Mr. Lyall in Appendix I to his Report as 232,829.

timber for roofing or farm purpose, green wood for fuel at marriage and funeral ceremonies, splinters of pine for torches, &c. Mr. Lyall continues:—

"That these rights, such as the right of pasture and taking wood for fuel, were mere rights of use, and rights of common, and not signs of ownership of the soil, will, I think, be admitted when they are described. For instance, to take the right of pasture: not only the regular landholders, but also the other residents in the villages, such as traders, shop-keepers, artisans, carriers, all grazed their cattle and sheep and goats in the waste lands nearest their houses. Most of these men, no doubt, were also in some degree landholders, but some who were not kept a cow and goat or two.

"Again, the State collected a grazing-tax, from which no class was excepted. It was levied everywhere on buffaloes, and in most or all places on sheep and goats; the only distinction was that professional shepherds and herdsmen were taxed at higher rates than other classes. Cows and oxen were excused, but only, I believe, on superstitious grounds (*gai ki pūn*). Again, supposing the right of grazing to be a sign of ownership of the soil, then it is certain that the customary limits, within which the men of each *mausa* or hamlet exercised their right, would be found to correspond with the boundaries of the *mausa* or the hamlet (where a hamlet boundary existed); but in practice grazing was not governed by such boundaries. As often as not in waste lands, of whatever kind, on or near the boundary of a *mausa* or circuit, (where the boundary did not form a natural barrier), the nearest inhabitants on both sides of the boundary had a common right of pasturage, and I have seen cases in which a block of waste within one *mausa* boundary was in practice exclusively grazed by some families holding land and residing in the next *mausa*. So, again, in those parts of the country where hamlet boundaries within *mausās* may be said to have been pretty clearly recognized, many hamlets grazed their herds on wastes out of their own boundaries, and no rule but one of convenience seems to have first decided where the cattle of each hamlet should or should not go. The original idea seems to have been that grazing in the unenclosed wastes was free to all men; then gradually, as the country became thickly inhabited, the convenient distances within which each hamlet had been accustomed to drive its cattle to pasture became the limits of its right of grazing. These limits, however, overlapped, that is to say, while each hamlet had some waste, that nearest its houses, which it grazed exclusively, and upon which no other hamlet, as a matter of fact, intruded, the wastes farther off, which were equally handy to other hamlets, were grazed on in common by all. It may be noticed also that it was a general custom that carriers, shepherds, or herdsmen on the march could halt anywhere and graze for a day or two without leave asked. The same description which I have given of the right of pasture will apply generally to the right of taking wood for fuel, and the other rights of use. For instance, where a circuit or *mausa* contained little or no forest or scrub, the residents invariably had a right to go for fuel, thorns, &c., to the nearest forest or jungle in some other *mausa*. So, again, in the case of waste lands on the edge of a *mausa*, the right to cut the hay or tall grass which springs up in the rains, sometimes belonged, by custom, to persons whose lands and houses were in the next *mausa*. All these rights of the villagers in the waste were alike in this, that they were enjoyed by all residents, not by the regular landholders only, and were exercised within limits independent of *mausa* or hamlet boundaries.

"These two features alone seem to me to show clearly that they were of the character of rights of use, not of attributes of proprietorship in the soil of waste; but if any doubt remains, it will perhaps be removed

Chapter III, D.

Village Communities and Tenures.

Description of the rights of use in waste lands belonging, by custom, to village communities.

Original rights of the State in waste lands within *mausās*.

Chapter III, D.
 Village Commu-
 nities and Tenures.
 Original rights of
 the State in waste
 lands within *mauzas*.

when the rights exercised over the waste by the State are described. The State, in the exercise of its rights of reclaiming culturable plots, and putting blocks of forest in preserves, could annul, with respect to such plots or blocks of waste, the interests therein of the neighbouring landholders; and so long as it did not thereby stint them to an unbearable degree of pasturage, &c., it would have been held to be only acting within its rights. It would, I think, be a clear mistake to consider a loose interest in the waste generally, not in any definite part of it, to amount to a proprietorship of the soil.

"Certain blocks of forest within *mauzas* were reserved as *rakhs* or shooting preserves by the State; no grazing of cattle or trespass for cutting of grass or branches was allowed in them. A *Rājput*, to express the care which the old *Rājas* took of the forests, will often say that they considered them their garden. In forests not especially preserved, and even in the open waste lands, trees could not be felled without permission. In most principalities the *Rājas* used to impose a *thāk*, or prohibition of grazing, on all forests for the three months of the rains*; this was done, I think, partly as an assertion of authority, and partly with an idea of benefit to trees and game. Again, the *Rājas* used to grant to the *Gujars* and *Gaddis*, professional herdsmen and shopherds, the exclusive right to graze buffaloes or sheep and goats in particular beats or runs at certain seasons.

"In waste lands of all kinds the State had a *right of approvement*, that is to say, the State could empower any person to break up and hold of it any plot of waste;† no waste land could be broken up without a *patta* or deed of grant. The *Rājas* were very jealous in this respect; under them no *wazir* or *kārdār* could give a *patta* of his own authority. The person who reclaimed waste land under such a *patta* thenceforward held it direct of the State. He got at once as good a title as any landholder in the country; there was nothing higher in the way of title than the claim distinguished as a *wārisi*; and to a native the strongest form of *wārisi* imaginable was derived from succession by inheritance to land reclaimed from waste by a father or other ancestor under authority of a *patta* from the *Rājā*. If the person who reclaimed the waste had before lived in another *mauza* and removed thence to reside on the now holding, he became at once entitled to the same *bartan*, or rights of use, in the wastes surrounding him as the oldest inhabitant.

"The idea of a tenant farming part of the holding of an ordinary landholder or crown-tenant was familiar enough to the hill people. A subordinate tenant of this kind was called an *opākhṛī*, but the idea of a tenant holding land of the community or body of landholders of a *mauza* was quite incomprehensible to them. The explanation is, that there was no feeling in the minds of the landholders of a collective property in the wastes within their *mauza* or circuit. In fact such a feeling has not yet fairly taken root, and the following facts will show how slowly it grows in the minds of the hill

* This custom prevails still in some dependent Hill States. In part of Mandi after the *thāk* is over, the people are not allowed to cut grass and small wood for fuel, unless they pay some grain fees to a contractor, who has leased the grass and small wood of the forest from the *Rājā*.

† As will be explained hereafter, in the *mauzas* composed of hamlets, it is only true with certain reservations, that the State had the power to grant any plot to any person, and even in the other *mauzas* the power of the State over the lesser waste was in practice limited. Policy, and the fear of being thought tyrannical, prevented it from doing anything which would seriously injure the rights of use of the old established landholders. All sorts of objections would be made, and often with success, to the grant of any plot near a homestead, *e. g.*, that it was the *Nikāl dāngardān*, or place where the cattle stand when first let out of the stall, or their *sāndh* or *bīdk*, that is, the place where they lie in the heat of the day.

people. Under the loose and greedy system of government which the Sikhs introduced, any petty *kārdār* could make grants of waste lands for cultivation, and under our Government the village headmen have been encouraged to give *patta nautor*, or reclamation leases, in writing. Accordingly, a good deal of land has been broken up since Settlement, in most cases by men of the *mauza*, but often by outsiders: in either case the reclainer considers himself, and is considered by his neighbours, to hold as a proprietor, not as a tenant of the community; and this is the case with respect to men who have reclaimed land within the last five years, notwithstanding that for the last fifteen years the landholders have been repeatedly told, and have to a certain extent understood, that, as a result of Mr. Barnes' Settlement, the waste lands have become their property. Many, however, have not really understood the change at all. I suppose that, while I was revising the Settlement in Kangra, I must have been asked several hundred times by landholders to give them *patta* or grants for waste plots within their own or some other circuit.

"All this that I have written respecting the right of the State to give grants of waste to outsiders, and the absence of a collective feeling of property in waste in the minds of the communities of landholders, is quite accurate with regard to perhaps the larger part of the country, especially the part most distant from the plains, but hardly accurate with regard to the rest. In my description of the constitution of a hill circuit I have explained how the family holdings in one class of *mauza*s remained mere holdings of detached fields, while in another class they grew into hamlets compactly formed and separated from their neighbours by more or less distinctly recognized boundaries in the waste. It was, I think, of this latter class of *mauza*, which is divisible into hamlets, that Mr. Barnes was thinking when he said that extensive wastes of forests were considered the undivided property of the State, implying thereby that the lesser wastes were in part the property of the landholders. It was indeed the fact, with regard to a *mauza* of this kind, that putting aside any large wastes which it contained (such as a block of forest or the crest of a hill or mountain), in the remaining or lesser wastes hamlet boundaries would have been found sometimes distinct, often indistinct, according to the degree of development which the hamlets had attained. And where you found hamlet boundaries, you would have found also that the family possessing the fields had some kind of feeling of collective property in the waste within its boundary. They would have hardly called such waste their *chit* or ground, like their fields, nor would they have felt competent to put in an outsider to break up a plot and hold it as their tenant, or even to break up a plot themselves without permission; but if the State had proposed to give a *patta* or grant out of it to an outsider, they would have greatly objected.* In fact they would have argued fairly enough that the *barān*, or use of the plot, belonged either entirely or principally to them, and that as they would be the greatest sufferers by its enclosure, it should be given to them to enclose, if to any one. Even if a member of the family of the hamlet got the *patta*, he would have been probably compelled to throw the plot into the common holding, and thereby give

Chapter III, D.

Village Communities and Tenures.

Original rights of the State in waste lands within *mauza*s.

Existence of a feeling of collective property in the waste on the part of the men of hamlets in certain parts of the country.

* In part of Hamirpur, where there are no large wastes, and the hamlet boundaries are most distinct, I have heard an intelligent man say that, in the old times, if the Rājā had given to a *tanakhdāh*, i. e., an inhabitant of a neighbouring hamlet, a *patta* or rent-bearing lease for waste land within another hamlet boundary, the men of the hamlet would have objected, or claimed a preferential right to take it up; but that if the Rājā gave an outsider a grant of such land, to be held rent-free as a favour, the objections of the men of the hamlet, if made, would not have been considered valid either by the Rājā or the public.

Chapter III, D.
Village Communi-
ties and Tenures.

the others each his share. In those parts of the country in which hamlets and hamlet boundaries in the waste were most developed, all the fields of a hamlet are, with few exceptions, held by the family on ancestral shares. This is proof that here the feeling of collective property in the waste within hamlet boundaries existed, and was strong enough to prevent appropriation of any part by individual members of the family. On the other hand, where the hamlets were less developed, it will generally be found that only a part of the holding is held on ancestral shares, and that the rest, which has been reclaimed from the waste as the family has grown, is held by the actual reclaimers or their heirs only."

Effect of our Set-
 tlements upon
 rights in land.

To summarise shortly the state of tenure described in the foregoing paragraphs: there were two rights in the soil recognised under native rule,—the paramount right of property vested in the Rāja as landlord, and the right of cultivation derived by grant from the Rāja and vested in the cultivators. The first-named right extended to the whole area of the principality; the second primarily extended only to the plot specified in the deed of grant, but carried with it further rights of common in adjacent waste. For purposes of administration, all plots of land leased to cultivators were grouped into circuits of such size as to allow of supervision by a complete set of officials. In some cases (not in all, the determining causes being dependent upon accidents of locality) minor groups of holdings (hamlets) were recognized as forming the units of which the larger circuit was composed. In some cases (not in all, the causes being again accidental) distinct boundaries, whether of circuits or of hamlets, were recognised, in which both waste and cultivated lands were included. The system of tenure came down practically unchanged to the time of the introduction of British rule. The period of Sikh dominion, it is true, had intervened, but the Sikhs do not appear to have altered the tenure of land, however much they confused the old system of administration. Moreover, many tracts were under their direct management for a very short time only, and a few never. Before their time the Mughal Emperors had taken certain tracts as imperial demesnes, but these tracts were not large, and the Rājās now and again recovered possession; so that even in these the system of tenure established by the Rājās was not materially changed.

The introduction of British rule was immediately followed by a Settlement of the land-revenue upon principles imported from the plain country of the North-West Provinces. Under the transforming hands of the officer who conducted this Settlement, the loose circuits of the Rājās became estates in the technical sense, i.e., revenue-paying units. Boundaries were set up defining the limits of villages, and (south of the Bias) of hamlets, in the waste; and of the areas thus defined the holders of cultivated plots were declared to be joint proprietors in the sense in which that term is used in the plains. In other words, the body of landholders in each circuit were converted into a proprietary community, each sharer in which was the proprietor of his own holding, and co-proprietor with his fellows in the waste. Moreover, the whole area of the district, waste as well as cultivated, was included in the village boundaries then for the first time laid down. Thus, though in theory Mr. Barnes

states that "extensive wastes and forests are usually considered the undivided property of Government," yet it has resulted from his arrangement, that the property in the soil of waste land has been held by the Government to have passed to the landholders, the State retaining only general rights of property in the timber, which rights in a majority of instances, but not in all, are especially reserved in the village "administration papers." The following complication has accordingly arisen. The right of property in the soil vested in the village landholders, and enjoyed by them in shares proportionate to their shares in the cultivated area, is subject to the right of the Government to take measures for the conservation of the timber; and, on the other hand, the property in the trees vested in the Government is subject to the right of the villagers to obtain fuel and timber for agricultural purposes.

As a natural corollary to this, when the time came for assessment, the revenue of each circuit was assessed as a lump sum for the payment of which the whole body of landholders became jointly responsible during the term of Settlement. Great as this revolution was, it appears to have been quietly acquiesced in by the people who indeed were considerable gainers by the innovation; for with the rights of property acquired in the waste, the village communities received, by way of compensation for the imposed responsibility, the right to collect and divide among themselves certain items of income arising from it, which formerly were included with the regular land rents in the annual collections made by the State. In the changes thus effected, the individual holdings of cultivated land alone remained unmodified. Upon these the effect of the Settlement proceedings was to confirm the tenure, making it *de jure*, as well as *de facto* proprietary. The result of these measures as regards the right of Government in the waste has been described above. It was sought subsequently* to evade these consequences, but the Government steadily refused to sanction any procedure which could possibly be construed as a breach of faith; and during Mr. Lyall's Settlement, the final step in appropriating the waste to the people was taken by a general demarcation of sub-divisional boundaries throughout all the villages of the four *tahsils* of Kangra proper.†

The landholders or *Lhecatdars* of each *mauza* are proprietors of their several holdings of arable land, and co-proprietors (in proportion to the amount of land-revenue paid by each) of the waste lands. On the other hand, the State is the proprietor of forest or wild-growing trees in waste lands. In the forest, therefore, that is in waste land more or less covered with wild tree or bush, the State and the landholders have separate properties, neither of which are free, for the property of the State in the trees is subject to the right of the landholders and other residents of the village (and per-

Chapter III, D.
Village Communi-
ties and Tenures.
Effect of our Settle-
ments upon rights
in land.

* For an account of the controversy which arose upon the subject, see Lyall's Report, paras. 28, 29.

† Even where lands of the kind already described did not exist, it was found that other sub-divisions called *thas* did exist.

Chapter III, D.
Village Communi-
ties and Tenures.

Effect of our Settle-
 ments upon rights
 in land.

hills of other villages) to obtain the necessary quantities of wood for fuel, and timber for farm implements and building purposes; and the property of the landholders in the soil is subject to the right of the State to preserve the trees. Moreover, the State, in transferring the property in the soil of the wastes to the owners of fields, necessarily did so with reservation of existing rights of third parties; therefore the rights of the Gújars to their *soánas*, or cattle walks, and of the Gnddís shepherds to their sheep runs, remain unaffected by the change; so also do the rights of common belonging by custom to the people of one *mauza* in the waste of another *mauza*. This measure rendered solid and appreciable the property in the waste, which previously had been somewhat impalpable by reason of its dilution over so large an area.* The result of this sub-divisional demarcation was to leave 176 blocks of waste the common property of a whole township, while 5,512 blocks were marked off as the property of hamlets.† The township now resembles in aspect those common in some parts of the Multán and Deraját divisions, in which the whole of the cultivated and the whole or greater part of the waste lands, are divided into separate ring fence estates; and the only bonds of union are the common village officers and the mutual liability to make good the revenue, with, in some instances, the addition of a share (calculable on the share in payment of the revenue) in a block of common waste.

Mr. Lyall writes:—

Origin of differ-
 ence in land tenures
 of hills and plains.

"It may be worth while to make a guess as to the original cause of the difference between the tenure of land in these hills and that existing in the plains of the Punjab. It may perhaps have to do with the ethnology of the country: there is an idea current in the hills that of the land-holding castes the Thákars, Ráthís, Kanets, and Gúiraths are either indigenous to the hills, or of mixed race and indigenous by the half blood, and that the Rájputís, Bráhmans, Khattrís, and Jats, and others are the descendants of invaders or settlers from the plains. It is commonly believed that the inhabitants of the plains are the descendants of tribes of Aryan race, who successively invaded India from the north-west. They came as settlers, and more or less completely expelled the aborigines from the tracts in which they settled, driving them back into the forests and mountains. It is easy to see how such a settlement by free tribes might result in a division of the country into estates held by village communities. I believe that this is how the plains of the Punjab were settled. As to the hills I suppose that they remained to a much later date inhabited only by aboriginal tribes,‡ and that eventually they were invaded not by tribes of settlers driv-

* As to the practical difficulty arising from the want of sub-divisional boundaries, see Lyall's Report, para. 173.

† The areas in acres are as follows:—

Common land of townships	...	...	506,067
Do of <i>tikas</i> or hamlets	392,437

Total unoccupied waste in Kangra proper	...	898,504
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‡ Certain peculiarities in the present religious ideas and customs prevailing in the hills have some resemblance to facts recorded of the wild tribes still to be found in some parts of India. There are traditions which show that human sacrifices were sometimes made by the Rájás in comparatively recent times.

ing back the old inhabitants, but by military adventurers subduing them, much in the way in which Ireland was first invaded from England. May not certain peculiarities which we see in the hills, such as the formation of petty principalities, the sole lordship of the chief, the customs of primogeniture in his family, the contempt of the plough and business of farming by Rājputs and Brāhmins, be explained as the effect of such conquering intrusions, and of the military order which the invaders would have to maintain in the constitution of their society in order to keep down a subject race?

Chapter III, D.

Village Communities and Tonuors.

Origin of difference in land tenures of hills and plains.

"But, perhaps, the physical difference between a flat and a mountainous country will of itself account for the difference of tenures. In a flat defenceless country like the plains of the Punjab, men naturally congregated in large villages for mutual protection; the houses being built wall to wall, each village was a castle; the land nearest the village was cultivated, the rest remained waste; the men of each village formed in a degree a political unit; village fought with village; and hence an idea of village boundaries and village lordship over the wastes might naturally arise. In the hills, on the contrary, the broken nature of the country prevented the formation of large villages like those in the plains; the houses had to be scattered here and there, so as to be near enough to the patches of cultivable land. No single hamlet was strong enough to stand by itself; so all had to put themselves for protection under some territorial chief and to unite under his leadership to defend themselves against outsiders. Hence might arise the idea of the sole lordship of the chief, the absence of village boundaries in the west, and the theory that all the waste was the property of the chief."

Rights as they now stand.

To bring villages thus composed under the usual technical classification involves necessarily some straining of the terms employed. Table No. XV, however, adapted in uniformity with tables given for other districts, from the latest Government Returns, is given for what it is worth. The figures are for the whole district. The technical nomenclature could perhaps be applied with less violence to the hamlets than to the villages as a whole. Thus Mr. Lyall writes in paragraph 176 of his report:—

Classification of village tenures.

"The hamlets, taken separately, are, in respect of tenure, little miniatures of the villages in the plains. The Hindu law of inheritance, and divergences from such law caused by various causes, taken with the original *ryotwari* tenure prevailing under former governments, explain every thing. About 7 per cent. might be classed as *samindari*, 20 per cent. as *priddi*, and the rest as *khāichāra* estates. But it is safer not to bring into the hills these strange terms which are apt to mislead, and to say merely that about 7 per cent. are at the present moment owned by one man or by several holding in common, 27 per cent. by bodies of men (generally of one family) holding in part at least severally, and owning the estate on ancestral or customary shares, and the remainder by men also holding in whole or part severally, but not on shares, and where only measure of right *quoad* the whole hamlet or the undivided part of it, is the proportion paid by each landholder, of the sum total of the revenue."

Forms of tenure of the hamlets.

Table No. XV shows the number of proprietors or shareholders and the gross area held in property under each of the main forms of tenure, and also gives details for large estates and for Govern-

Proprietary tenures.

Chapter III, D.
Village Communi-
ties and Tenures.

Tenants and rent.

and similar tenures. The figures are taken from the quinquennial table prepared for the Administration Report of 1878-79. The accuracy of the figures is, however, exceedingly doubtful; indeed land tenures assume so many and such complex forms in the Punjab that it is impossible to classify them successfully under a few general headings. The average area of holdings is noticed below.

Table No. XVI shows the number of tenancy holdings and the gross area held under each of the main forms of tenancy as they stood in 1878-79, while Table No. XXI gives the current rent-rates of various kinds of land as returned in 1881-82. But the accuracy of both sets of figures is probably doubtful; indeed it is impossible to state general rent-rates which shall even approximately represent the letting value of land throughout a whole district. The current rates of *batdi* are also mentioned in the following description of the several classes of tenants. At the revised Settlement, Mr. Lyall recorded 33,014 tenants, of whom 6,426 were hereditary. The tables on the next pages show their classification according to (1) tenure and rent paid, (2) length of occupation of tenures. The following is the explanation of the classes given in the first column of the second statement :—

Class A, not put in by proprietors.

1. Original proprietors who lost lease from Government (*mālguzārs*) in hard times, but kept cultivation.
2. Original proprietors who sold, or in lieu of debt surrendered the lease, but kept cultivation.
3. Original proprietors of lands formerly in *roza* or *maāfi*, of which the *maāfi* or his heirs have been recorded proprietors in Settlement papers.
4. Persons who, before or after Settlement, by authority of a *patta* from *kārdār* or *hākim* or village official, broke up common waste land, and in former or present Settlement papers have been entered as tenants of proprietary community, or tenants of the *hākim* or *landardār* who gave the *patta*.
5. Persons put in by *kārdārs* or *hākims* to cultivate *lāmāris* or abandoned lands, of which such *kārdār* or *hākim* was subsequently constituted the proprietor.
6. Persons put in by *kārdārs* or *hākims* in Sikh times or before Settlement as *mālguzārs* in the absence of the proprietors, and who, on the return of the proprietors, remained in occupancy as tenants.

Class B, put in as tenants by proprietors.

1. Tenants who, when the proprietor abandoned the land in Sikh times or before Settlement, held till he returned as *mālguzārs*.
2. Tenants put in with regard to relationship to proprietors.
3. Other tenants settled down on the land by proprietors.
4. Tenants settled down on other lands, to whom a proprietor has made over one or two fields for cultivation.
5. Artizans and others, having their trade as main means of subsistence, to whom a proprietor has made over one or two odd fields for cultivation.

It will be seen that the vast majority of tenants pay half produce as rent; a good many more, two-fifths or one-third; and a considerable number, fixed lump-sums in cash, or part cash, part grain, locally called *atkāru* or *chakota*. The class paying a share of the revenue, with or without the addition of a fee (*mālikāna*), which is large in other districts, is very small here.

Form in which rent is paid by tenants having or not having rights of occupancy according to entry in Settlement Records.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Class of tenants according to new Settlement papers	As proprietors without cultivation.	Holding.	Acre.	Holding.	Acre.	Holds or 1/40ths (based on 1000 acres)		Form (fixed rent in kind)	BY (each) SHARE OF PROPORT.						One-fourth or less.	
						Holding.	Acre.		Half.		Two 6ths.		One-third.		Holding.	Acre.
									Holding.	Acre.	Holding.	Acre.	Holding.	Acre.		
I. Tenants declared to be hereditary by Jajid order ...	65	117	15	151	75	312	10	01	125	532	42	103	1	12	103	1
II. Tenants hereditary by entry in old Settlement papers, or declared to be hereditary with consent of proprietors without any suit ...	122	273	216	1,155	316	016	135	235	3,201	7,659	1,693	123	2,603	...	...	...
III. Tenants holding by patta or agreement allocated by Settlement Officer ...	10	15	...	...	16	111	15	00	675	1,179	7	10	1	1	...	...
IV. Tenants entered as non-hereditary in last Settlement papers, or as simple tenants in old or new Settlement papers ...	45	800	114	665	1,915	5,631	201	55	10,309	37,350	1,118	13,511	2,911	7,891	20	112
Total ...	60	1,337	355	1,077	2,237	9,952	160	200	19,711	71,235	6,172	23,018	3,103	11,220	22	110

Chapter III, D.
Village Communi-
ties and Tenures.
Tenants and rent.

Chapter III, D. Classification of tenants according to origin of occupancy, and attending circumstances.

Village Communities and Tenures.
Tenants and rents.

1		2	3	4	5	6	7	8
CLASS.		Number of holdings.	Number of shares in holdings.	Acres.	LENGTH OF TENANCY.			
					Under 17 years or since Settlement.	Above 17 years and under 22 years, or since annexation.	Above 22 and under 50 years.	Over 50 years.
A No.	I	015	1,040	1,829	72	47	91	433
" "	II	222	804	583	6	53	03	101
" "	III	433	779	1,123	01	40	105	102
" "	IV	044	070	1,282	205	49	184	180
" "	V	52	00	148	21	4	8	19
" "	VI	30	09	109	3	8	13	6
" "	others	10	24	40	...	...	10	...
B "	I	45	163	122	6	4	27	8
" "	II	1,003	1,022	2,506	294	286	321	06
" "	III	6,271	15,070	34,163	3,297	1,933	2,140	1,901
" "	IV	15,854	28,177	40,307	9,219	2,586	2,078	1,220
" "	V	3,235	578	0,603	1,430	704	083	357
" "	others	058	010	748	267	39	257	76
By judicial order	...	403	070	1,905	2	...	30	075
By <i>patta</i>	...	901	1,400	1,031	023	239	37	7
TOTAL		33,114	57,480	62,034	21,816	10,980	10,107	10,234

Class of tenants who cultivate with land-lords' plough.

Between the *kāma*, who is a mere farm servant, and the regular *opdhū* or tenant farmer, comes a class of men who farm the land with plough and oxen furnished by the landholder. They are called by various names in different localities, the name generally having reference to their share of the gross outturn, which is one-half of what remains after putting aside the *sat* or share formerly taken by Government, the *sat* being half or a third, their share is a fourth or a third; if they are assisted by a *kāma* supplied by the landholder, they get only an eighth. Hence originated the names, by which they are commonly distinguished, of *chantegū*, *trihāna* or *atholū* tenants. In Pālāh they are also called *phāk-pholū*, a name which conveys the idea that such a tenancy is a livelihood for a single soul only. The custom is for the landholder to engage with men of this class at the beginning of the year for the year only, giving them something at the time by way of *adī* or earnest money. It is of course impossible for any kind of tenant right to grow up in land farmed in this way from year to year only.

Tenants who cultivate with their own ploughs, &c.

The true tenant farmer or *opdhū* finds his own livestock and implements; if he resides on the land he cultivates, he is generally distinguished as a *basnū* or *basikū opdhū*.* If he lives in the village but not on the land, he is called simply an *opdhū* or an *adheo*, or a *kirsān*; and if he comes from another village to cultivate a *hal chūk*, *bhatrī*, *oprā* or *dūdharchār opdhū*. The last word implies that he has

* The word *bijhā* is often applied to an owner of the land to distinguish him from the mere tenant farmer or *opdhū*.

put up some kind of shed on the land in which to stay the night when necessary. These *opdhús*, with the exception of a very few who pay *rúrú*, that is, a fixed rent in grain and cash, are all metayer tenants, sharing the gross produce with the proprietor in proportions which vary according to agreement or custom of the locality. When the grain is in the heap, the fees due to the weighman, watcher, and rural artizans, are first deducted and the remainder is then divided. In most localities the proprietor gets a half, even on unirrigated lands, but if tenants are scarce, or the soil not very good, he gets only two-fifths or one-third, or in some cases one-fourth. On the other hand in good irrigated lands, he gets more than a half. For instance, in Ghirah, Bandi, and Chári, exceptionally fertile villages in *talúka* Rihlú, the produce of the irrigated lands is generally divided between proprietor and tenant as follows:—The *púrúna mul* that is, the old Government demand, so many measures of grain, is first taken out of the heap by the proprietor; then the seed corn, with half as much again as interest, is taken out and appropriated by the person, whoever he might be, who supplied it at sowing time. The remainder, after deduction of village servant fees, is divided half and half between proprietor and tenant, but the proprietor, when the tenant's share is ascertained, recovers from him a fee of 10 per cent. in grain under the name of *panchotrú*. Nowhere else does the proprietor get such an extraordinarily large share of the produce: in the Hal Dán he only gets half, and in the best irrigated lands of Pálam and Rájgiri only half, plus a fee, called *kardá* or *panchotrú* at the rate of five *kacha seers* per *kacha* maund on the tenant's share. In Rájgiri and Pálam the produce of a field of sugarcane is divided as follows:—If the proprietor and tenant go halves in the expenses of working the press and the cauldron then the *gúr* or molasses is divided half and half; if the tenant bears all expenses, then the proprietor gets only one-third.*

The tenant farmer, in addition to his rent, is bound to give three days' work in the year on any other land his landlord may have, if asked to do so. This service goes by the name of *jowárl*. One day called *haletar* is taken at ploughing time, another *daretar* at reaping time, a third at *karotí* or mowing time. In some places only two days' work is given instead of three. The landlord has to find the tenant food for the day. This custom of *jowárl* prevails generally in Kangra, Hamirpur, and parts of Dehra: it is less defined towards the plains and in *pargana* Núrpur; there, particularly in *talúkas* Indaura and Khairua, the proprietors work their tenants in a rougher and looser fashion, getting what work they want out of them, but following no fixed rule. When a landholder goes on a visit, or entertains a marriage party, the tenant carries his bundle or comes to work in the house, getting food while so employed. This, though generally done, is not always or strictly enforced. A landholder only expects service of these kinds from a regular tenant, that is, from a family which holds a whole firm of him, between whom

Chapter III, D.

Village Communities and Tenures.

Tenants who cultivate with their own ploughs, &c.

Services rendered by tenants to land owners.

* It is calculated in making account of working expenses that it takes twelve men and twelve oxen to work a sugar-press, cauldron, &c. The owner of the plant, whether he be the proprietor or tenant, charges for wear and tear of the press and cauldron respectively two or three *kacha seers* of *gúr* the day.

Chapter III, D.
Village Communi-
ties and Tenures.

and himself there is a permanent connection. The outsider, who comes from another village to cultivate certain fields for a season, or the man who holds a stray field only, would not be expected to do any service. It is a general custom in Hamirpur, Rājgiri, and parts of Pālm for the tenant to present to his landlord, on *sairi* day, an offering of a dish of walnuts, or a bunch of plantains. If the tenant is also an artisan, he presents some article of his manufacture, such as a pair of shoes, a bottle of oil, the legs of a bedstead, &c.

Customary time for
evicting a tenant.

With regard to time of change or eviction of tenants, the general custom is, that, if a landlord puts in a man to cultivate the autumn crop, he must let him hold on for the spring crop also; whereas, if he puts him in before the spring crop, he may evict after it is harvested. The explanation of this is, that the autumn crop puts the farmer to greater expence and trouble, and it is therefore thought that he should be allowed to work out in a second harvest the benefit of the labour and manure put in for the first. But in some exceptional places the spring harvest is the most important, and there in consequence the rule is reversed.* Mr. Lyall writes:

Prevailing under-
standing with regard
to right of proprietor
to evict.

"The only class which are felt by the parties to hold from year to year, or for one harvest only, are the *phāk-pholūs* and others who farm with landlord's ploughs, and the *opra opāhūs* and others who come from other villages. Between the *basikū opāhūs* (who have been induced to settle down on the land, and build themselves a *bani* or homestead on or near it for the purpose), and their landlords the feeling or understanding is different. There is no deed or express verbal agreement, but the implied contract is that the tenant shall hold so long as he farms well and pays his rent; or, in other words, *tū gasūr*, that is, till commission of fault against his tenure.† Between the landlord and the other village *opāhūs* who do not reside on the land, and lived in the village before they got it, who perhaps practise another trade besides farming, the feeling is rather that the tenant holds not *tū gasūr*, and not from year to year only, but for an indefinite time until it is to the advantage and convenience of the proprietor to dispose otherwise of the land. I have been talking of course of the fields which form a tenant's regular farm, not of stray fields, which he may take up in excess from time to time.

"This distinction, which I have drawn between the *basikū opāhū* or tenant settled down on the land he farms, and the *opāhū* whose home, though in the neighbourhood, is not connected with the farm, is one which is, I think, generally recognized. It is based on the presumption that in the one case to induce the tenant to move, build, and settle down, he must have been led to expect some permanence of tenure; in the other case

* This general custom is expressed in a popular rhyme—

† His autumn, his spring harvest: His betrothed, his bride "

† At several meetings of proprietors and tenants held during Settlement, the people were asked to explain what they considered a fault or *gasūr* which would justify a proprietor in evicting a tenant of this kind. They agreed in saying that it must be a fault strictly connected with the farm, and causing loss to the proprietor, such as continued bad farming, stealing from the threshing floor, or failure to pay the rent punctually where the rent is a fixed sum. I remember myself putting to one meeting the case of a tenant whom I supposed to have lost his temper about a trifle, and to have given a deal of abuse to his landlord. I asked whether such conduct would be a fault justifying eviction, and was told at once that it would not, though there is a particular dislike of abuse in the hills.

the same presumption does not arise. But to say that by custom and feeling of country the whole question of right depends on whether the tenant lives on the land or not, is to say too much, and to draw a more distinct line between the two classes than really existed or exists. In point of fact, the degree of length of occupancy also carries great weight. Mr. Barnes, in the passage already quoted, says: 'Sometimes the agent acquires, by long possession, a prescriptive right to cultivate, and becomes a fixture upon the soil;' and I can say that in my Indian experience I have not met with any race in whose minds the idea of right to a thing seems to grow up, out of mere enjoyment of it, so quickly as in the minds of the men of these hills. Therefore, even where the tenant does not live on the land, if he has held for many years, or if the tenancy has descended to him from father or grand-father, it is felt to be a very hard case if he is evicted without some strong cause.

As to the *basikī opāhīs* (particularly those who hold of proprietors, who have a caste or family prejudice against farming themselves), no one can talk much with them without seeing that they at least believe themselves to have some kind of right of occupancy. In the Pālam particularly I observed that those of old standing conceive themselves to have a right to hold from the proprietors parallel to the right the latter have to hold of the State. The proprietors in former times only held of the State so long as they did service and paid rent punctually; so the tenants conceive themselves to hold of the proprietors. Just as the hold of the proprietor or crown-tenant, weak at first, became strengthened by long possession and descent from father to son into a *wārisī* or recognized right of inheritance, so the same incidents have strengthened the *opāhīs* hold on his farm. I have heard tenants of this class, speaking in evident good faith, define their own interest and that of the proprietors in the land as follows: 'They are (*mālik*) owners of the (*sat*) first half of the grain, and of the (*theke*) business of paying the revenue, and we are (*mālik*) owners of the (*kra*) remaining half, and of the (*kāsh*) business of cultivation.' And if you question the proprietors, they will admit that a *basikī opāhī*, even of short standing (unless he received the *ḍavī* or homestead ready-made from the proprietor), ought not to be evicted except for grave fault, and that it is a great sin (*pāp*) to evict one of old standing whether his progenitor got the *basī* ready-made or not."

A third class of tenant remains, possessing occupancy rights as defined by the Provincial Tenancy Act. The class is composed of two main elements—ex-proprietors and reclaimers of waste. There are many ways in which persons formerly proprietors have, while retaining possession, lost their former status, some of which are enumerated by Mr. Lyall:—

"Perhaps," he writes, "the Rājā assigned the rents or revenue of their lands in *rozgāh* or *mauli* to some courtier, priest, or official. Assignees of this kind if they lived on the spot, or enjoyed the grant for a length of time, acquired in all men's eyes a kind of property in the land, and reduced the cultivating proprietors to a very subservient position. When the Sikh Government resumed a grant of this kind, to break the blow they allowed the *ex-maulidār* to engage for the revenue and collect the grain rents as before. We did the same in many cases when we first took the country; and at Regular Settlement the man who paid the revenue was recorded proprietor. Again, proprietors who got into debt or arrears of revenue, often agreed with some banker, corn-merchant, or village *kārdār*, that for a time he should pay the revenue for them, and recoup himself by taking from them half the

Chapter III, D.

Village Communities and Tenures.

Prevailing understanding with regard to right of proprietor to evict.

Occupancy tenants.

Chapter III, D.
 Village Communi-
 ties and Tenures.
 Occupancy tenants.

outturn. This was also the form of the only kind of mortgage known. When a man, be he *kārdār*, creditor, or mortgagee, was allowed to remain long in such a position, the origin of his connection with the land became forgotten or hard to prove, and the old proprietors sometimes sank into tenants, or were made so by error at first Settlement. Public feeling in Kangra undoubtedly awards a strong right of occupancy to all tenants of the ex-proprietor class, no matter in what way they may have lost grade."

"As to the reclamer of waste," Mr. Lyall continues, "the waste being all State property or no man's land, it followed that no private person held any which he could make over to another for cultivation, and that the man who first cleared a field must hold it as a crown-tenant or proprietor, not as an *opāhā*. This was the rule; but in the Sikh times, when the *kārdārs* could do much as they liked, a petty *kārdār*, or village official, would sometimes induce a man to break up waste with the idea of becoming a proprietor, and then dishonestly get the land entered in the revenue paper in his own name; or perhaps it would be understood that the land would stand in the *kārdār's* name, that he would take grain and pay cash to the State; but in such a case it is certain that there would be another understanding between the parties entitling the cultivator to permanent occupancy. Without such an understanding no man would have gone to the expense and trouble of breaking up waste in those days. If, therefore, a man occupying the position of a tenant can prove that the land when he first got it was waste, then it is certain that, by feeling of the country, he is entitled to a right of occupancy; the only exception which can be imagined would be a case in which the cultivator had been at no cost of his own, and supported and supplied with stock by the grantee, but such cases, I think, very rarely occurred in practice; the proprietor would have to prove the exception.

"The tenants who are ex-proprietors are now protected by paragraph 2 of section 5 of the Punjab Tenancy Act. The next paragraph of the same section might, in my opinion, be properly used to protect the tenant who has cleared the waste. For what is the argument which in the plains of the Punjab makes it equitable to give a right of occupancy to a tenant who represents a family which settled as cultivators in the village at the time when the proprietors founded it in the waste? It is this: that but for the co-operation of the tenants it may be presumed that the proprietors would have been unable to acquire the property. In Kangra a single field reclaimed from the waste by a tenant is a parallel case; so long as it was not broken up, it belonged to the State and not to the present proprietor, who would probably have never acquired it, but for the co-operation of the tenant; both parties' interest or property in the field commences from the same date. I think that this same interpretation of the act might with advantage be extended further, so as to give a right of occupancy to any tenant whose family has farmed the land from the date on which it was first acquired from the State by the present proprietors, whether the land was old waste when so acquired, or only lately fallen out of cultivation."

*Adh adās and
 adujhā.*

Where two parties not related to each other have interests in one holding, it is ordinarily simple enough to say which is the proprietor and which the tenant: the cultivator pays the *sat*, or lord's share of grain, to the other, and is the tenant; the non-cultivator takes the *sat*, and pays revenue to the State, and is the proprietor;*

* Taking the *sat*, is no sure proof of proprietorship, for in most parts of the district a *maḍfīdār* takes from the cultivators, who may or may not be proprietors, the same share of the produce which a proprietor would take from a tenant. Again a proprietor pays the *sat* to his mortgagee, and the latter pays the revenue to the State.

but in some holdings it is found that a double interest of a different kind exists; the cultivator and non-cultivator divide the *sat* between them, and pay the revenue share and share alike. Here there is nothing on the surface to show which of the two parties is the proprietor and which the mere *adh sālī*, to use the local term for a member of such a partnership. Probably the cultivator was proprietor, and admitted the other to the partnership, or the reverse may have been the case, or it may be that both parties were from the first half-and-half proprietors, though one cultivates the whole. Another kind of partner is the *sānjhī*. The term *adh sālī* implies partnership in payment of revenue, the term *sānjhī* partnership both in payment of revenue and cultivation. Proprietors who had more land than they could manage often took a friend into such a partnership, dividing the grain and payment of revenue with him half-and-half, or on the number of ploughs put in by each. Here, again, there was nothing on the surface to distinguish the *sānjhī* from the proprietor.

The *adh sālī* tenure commonly arose from the free act of a person in full possession as proprietor,—some one who could not cultivate himself or get a tenant to settle down on other terms, or who could cultivate but found difficulty in paying the revenue, and bribed a capitalist to help him by admitting him to partnership. Supposing it can be shown which of the two parties in a holding is the original proprietor or *wāris*, then present native feeling attaches little weight to the claims of the others, i.e., the *adh sālī* or *sānjhī*. It presumes that the proprietor admitted him of his own free will to the partnership, and can dissolve it when he likes. If, however, it could be proved in any case that both parties' interest in the land began at the same or nearly the same time, that, for instance, one of them got a lease of fields from the State, and immediately associated the other with himself, then the feeling would be in favour of making both parties proprietors, or at least of declaring the partnership indissoluble, except by mutual consent. Again, when the *adh sālī* cultivates, his rights as a tenant may be very strong, though, as *adh sālī* he holds at will. The claims of such a tenant are, in practice, considered strong; the fact that the proprietor conceded so much is proof presumptive that the tenant helped him through difficulties which might have cost him his land, or that at least great inducements were held out to induce the tenant to settle down.

Area of holdings.

Fargana.	PROPRIETARY HOLDING.		TENANT'S HOLDING.
	Average area.	Average assessment.	Average area.
	Acres	Rs	Acres
Kangra	4	8	2
Nūrpur	12	13	4
Dehra	7	8	4
Hamirpur	7	7	2½
Total	71	8	3

Kangra *tahsil*

Nūrpur

Dehra

Hamirpur

For the whole district

Mr. Lyall states the average area of proprietary and tenancy holdings at the time of his Settlement as shown in the margin.

From figures given elsewhere in the Report the increase of cultivated area per head of proprietors and tenants may be deduced as follows:—

...	1.44	acres.
...	3.04	"
...	1.82	"
...	2.78	"
...	2.07	"

Chapter III, D.

Village Communities and Tenures.

Adh sālī and *sānjhī*.

Area of holdings.

Chapter III, D.
 Village Communi-
 ties and Tenures.
 Area of holdings.

In Kangra there are on an average two shareholders in each holding, so that each proprietor owns two acres only, and each tenant's share of his farm comes to one acre only. In *talúka Santa*, of Kangra, the average area of a proprietary holding is as low as $2\frac{1}{2}$ acres, and the average assessment as high as eight rupees; and in *talúka Rámgarh*, where there is very little irrigation, it is three acres and five rupees. In Núrpur the average size of the holdings would not be much larger than in the rest of the district, if the large estates in the plain *talúkas* of Indaura, Kherán, Súrappúr, &c., were kept out of the calculation. In the northern *talúkas* the average size varies from seven to ten acres, and there are not more than two shareholders to each holding. In Dohra the land is most subdivided in *talúkas* Hnripur, Mángarh, and Balihár, where the holdings range between three and four acres. In Humírpur they are much of a size everywhere. In Kangra proper as a whole (exclusive of the *talúkas* of Núrpur, which lie outside the hills) $6\frac{1}{2}$ acres of arable land owned jointly by two brothers or cousins is the ordinary type of a proprietary holding, and three acres cultivated jointly by two brothers of a tenancy.

"Subdivision," writes Mr. Lyall, "has, I fancy, reached its lowest point; in fact, as it is, if all these people relied on their land only for a livelihood, numbers would be starved. But a great number of the smaller proprietors and of the tenants carry on some other trade and avocation in their village, or send out one or two members of the family to work for hire at a distance, and among the better classes nearly every family has some of its members away on service in some part of India. I have seen an ancestral estate of some twenty acres held on shares by twenty kinsmen; the whole estate was cultivated by four of the shareholders; the other sixteen were away on service of different kinds in every part of India; but the wife or mother of each shareholder was living independently in a separate house on the estate, and taking harvest by harvest her one-twentieth of the landlord's half of the produce from the four cultivating kinsmen. In the Gaddí villages and in Rájgiri I have seen land so minutely divided that the owners were, perforce, obliged to cultivate it jointly, but when the crop was ripe each harvested his own patch separately."

It must be remembered that in the hills no part of the arable land is specially devoted to growing fodder for the cattle, as in the plains. In the irrigated valleys, where there is little waste, the cattle who are fed on rice straw and what little grass they can pick up, are half starved at some seasons of the year, and die in great numbers from this cause and from the effects of the hard labour in the mud of the rice fields. The cost of replacing them is a heavy item in the farming expenses, and the landowners, with few exceptions, are exceedingly poor. On the other hand, the mountain or hill villages generally contain much waste grazing land, and the landowners in them are, on the whole, better off, as each man can make some money by breeding and selling cattle, sheep, and goats, and by making and selling a little *ghí* or clarified butter.

Khetars or hay
 preserves.

Although the people graze their beasts indiscriminately in waste lands among the hamlets, guided only as to where they should go by certain vague rules of custom based upon mutual convenience, yet certain parts of such waste are appropriated, for a part of the

year, by individuals as hay fields, or, in the language of the country, *kharetar*. Any one passing through the country between the 15th June and the 15th October will observe that, while the greater part of the waste near the houses has been closely grazed, there are many clearly-defined plots in which the grass grows long and thick. These are the *kharetars* of the landholders, on which they rely for a supply of hay and long grass for thatching; often these plots are protected by the steepness of the ground, or by some natural barrier, but, where necessary, the cattle are kept off by a temporary hedge of thorns. These hedges are put up at the beginning of the rains, and removed when the hay is cut; so that for the greater part of the year no one but the men of the place could tell where the common waste begins or the *kharetar* ends, and, in fact, there is then no distinction, as both are grazed over indiscriminately. The limits of the *kharetars* are fixed; the same plot is preserved each year; most landholders have their *kharetars*, but a few have none, and others who might be expected to have much have very little. Generally the *kharetar* is in the waste nearest the house and fields of the holder, but sometimes it is near another hamlet, in a different *mausa* or circuit, in a forest, or high up on the hills. Those who have no *kharetar* make a shift by putting a corner of a field in grass, or by preserving the grass on the terraces and banks of their fields. In former times, when there was more elbow room, the neighbours would not object to a man hedging round a bit of waste for a time, particularly in the rainy months, when grass is plentiful. In a few years he or his successors would have established a prescriptive right: this is how most of the *kharetars* originated, but some, no doubt, were assigned to the holders by orders of the Rājās or officials of the State. For instance, in some villages which have always been but scantily supplied with grazing land, there are families of Labānas who hold very large *kharetars* and very little cultivated land: these men keep many oxen, and are hereditary carriers: the Rājās gave them large *kharetars*, because they frequently impressed their oxen for the carriage of stores.

The landholders did not consider themselves owners of their *kharetar* lands in the same way or degree as of their cultivated fields. They paid no rent to the State for them, and the payment of some kind of rents or *revenue* to the State is the great criterion of ownership in the mind of a hill-man. The Rājās would have held that the right was a right to the grass only so long as the land was not granted to any one for the purpose of cultivation, and the landholders would not have denied the theory, though they would have objected to their *kharetars* being turned into fields, on the ground that grass was necessary to them. In Mr. Barnes's Settlement papers *kharetars* were not distinguished from the rest of the waste lands. But in practice the title to the hay has been recognized to be as valid and absolute as that to any other property. Mr. Lyall divided the *kharetars* into two classes, *garhi*, or near the house or amidst the fields, and *ban* in the forests or on the high hill slopes. The former were recorded as private property; the latter as village common, subject to the individual's customary right of cutting hay for three months.

Chapter III, D.
Village Communi-
ties and Tenures.
Kharetars or hay
preserves.

Chapter III, D.

Village Communi-
ties and Tenures.Rights of pasture
and grazing dues.

The rights of pasture enjoyed and dues paid by herdsmen and shepherds in Kangra are fully described in Section B of Chapter IV. Of the cattle-runs, whether *soáná*, *mhenhára* or *dhár*, the only ones recognized in the old Settlement records were those held by Gújar herdsmen, on whom alone the grazing tax was maintained after Settlement. The reason of the distinction was this. When, at the Regular Settlement, the miscellaneous dues which had previously been collected by the State were made over to the newly constituted village communities, the Gújar herdsmen objected to their grazing dues being included in the transfer on the very reasonable ground that the limits of their runs and of the village territories overlapped, so that collections would have been difficult and liabilities uncertain. All exclusive rights to grazing possessed by Gújars have been entered in the Settlement record. Such exclusive rights exist only in Kangra proper, and not in all parts of it, nor for all Gújars. With regard to rights in the sheep-runs of Kangra proper, Mr. Lyall thus explains his action and its grounds:—

"In the case of the sheep-runs (*dhár*) in Bará and Chhotá Bangáhal, the rights are sufficiently definite and clear, and are declared in the village records; but the runs in other parts of the Dháola Dhár are ordinarily admitted to be open to all comers, and the preferential claims asserted to a few are so vague and loose in nature, and difficult to attest, that I thought it safest to make no entry regarding even them. So, again, no entry in the village records will be found with regard to winter sheep-runs (*ban*), though certain families have undoubtedly distinct and definite rights of a kind in them, except in the Nárpur direction. I however had a return of these winter-runs compiled, but I purposely refrained from attesting it. The rights of the persons claiming to be the *scáris* of the run, and of those who are associated with them (if the latter have any rights), are in a loose, fluid sort of state. I did not wish to strengthen and petrify them by bringing them to book. The Deputy Commissioner in his executive capacity should, however, in my opinion, look after the interests of these shepherds in case of quarrels with the village communities, for in respect of grazing rights they are tenants of the State within the interest which it has reserved to itself in the forests."

It may be noted that the cattle and sheep-runs often overlap each other, as, buffaloes and sheep feeding on different herbage, the two rights do not conflict.

Rights in streams.

In Kangra the title of Government, by old custom of the country, to all natural streams and rivers is particularly clear, subject, however, to existing rights of use possessed by shareholders in canals, owners of water-mills, or persons entitled by custom to erect *chip* or fish-weirs in certain places. Water-mills are sometimes owned by Jhiwars or Kulhárs; oftener they are owned by some of the landholders, and worked by Jhiwars. A tax on them, which used to go to Government, was, at Settlement, made over, as miscellaneous village income, to the body of landholders of each *mauza*. *Chip* or fish-weirs are put up in small streams for two months in the early autumn, and in branches of large rivers later on when the floods are abating. They are put up, year by year, in the same place. In most parts of the district the landholders of the adjoining hamlet are the persons who unite to put up the *chip*, and they consider themselves to have a vested right to do it, and would object

to any now weir being erected within a certain distance, or within the boundaries of their hamlet; yet the right can hardly be said to go altogether with ownership of the fields on the banks, as it is not always the case that all who own fields in a hamlet have shares in the *chip*. Prescription or custom is the great test.

Mr. Lyall thus discusses the position of holders of these subordinate rights:—

"The tenures which I have been describing hitherto were formerly all of one grade. The Gaddi shepherd and Gújar herdsman held their interest in their *dhárs* or *soánás* as directly of the State as the regular landholders held their fields. The same may be said of the owners of watermills, of *lahris*, or of privileges of setting nets for hawks, or putting up fish-weirs in certain places; and I do not know that the position of these tenures is necessarily altered by the fact that the State has transferred the ownership of the soil of the wastes to the village communities. The Gaddi shepherd, at any rate, who pays his grazing fees direct to the State, still holds his interest direct of the State. He is a tenant of the State within the interest which it has reserved when divesting itself of the ownership of the soil. With regard to the Gújar herdsman, the hawk-netter, or mill-owner, the case is perhaps different; they now pay their dues to the village communities, and must, I think, be considered to hold of them. But if their tenancy originated before the State transferred the proprietorship of the soil to the *samindárs*, they should, in my opinion, be held to possess a heritable and transferable title, and to be subject to pay rent or dues at customary rates only, or, in case of a general revision of assessment, at rates to be fixed for term of Settlement by the Settlement Officer, at the same share of net profit as may be used in assessing the land tax. The actual beds of streams and the water in them belong to Government. If, therefore, any persons have a right to erect fish-weirs in them, they are tenants of the State in respect of such right. No dues have ever been exacted from such persons, though they used to send a big fish now and then to the Rája in olden times. The *lahri*-holder pays no rent either to the State or communities. He is proprietor of his holding, but not a shareholder in the village. In one way he may now be considered to hold of the village community, for, if his interest lapsed, the land would revert to it, and not, as before, to the State."

Chapter III, D.
Village Communi-
ties and Tenures.

Position to which
holders of subordinate
interests in the
land are now en-
titled.

Mr. Lyall thus describes the rights retained by Government in village common waste as laid down in the Settlement record:—

"With regard to forests, all trees growing wild or planted by Government in common waste are asserted to be the property of the State, with reservation of the rights of use (*bartan*) belonging by custom to the landholders of the *mauzas* and others; it is also mentioned that conservancy rules have been from time to time framed by Government for the protection of the trees, and the regulation of the exercise of the rights of use, and that these rules are binding on the landholders till altered by Government. Again, it is declared that common waste of the nature of forest cannot be divided, except with permission of Government, which may be refused in the interest of forest conservancy. Again, it is declared that common waste cannot be broken up for cultivation, or enclosed or transferred by sale, &c., without permission obtained by an application to be presented at the *tahsil*; and that permission may be refused in case there are trees on the land, either absolutely or until payment of their value, and that persons taking possession without permission may be ejected by Government. These rules only define in precise terms what has been the former practice of the district

Government rights
in waste.

Chapter III, D:
—
Village Communi-
ties and Tenures.

under those Deputy Commissioners who have looked actively after the forests. Permission to cultivate has very frequently been refused, and squatters on forest land have been forcibly ejected. It is true that practically no restrictions have been put upon the sale of forest lands to Europeans who wanted them to form tea or cinchona gardens, but this was because Government saw good reason for sacrificing its forest rights in such cases. Again, it is declared under the authority of the letter of the Secretary to Government Punjab, No. 347, dated 6th January 1867, that the State has relinquished its claim to royal trees in cultivated land or in land entered in the new records as private waste.*

Tenure of tea
plantations.

In 1852, before the Holta garden was made, a demand for land to form tea plantations had arisen, and the Commissioner wrote to the Deputy Commissioner to ask whether any land, besides that at Holta, was available. No other land had been reserved, but it was argued by the Deputy Commissioner that the Government was not debarred by Mr. Barnes's Settlement from appropriating surplus waste lands. The correspondence went up for orders to the Chief Commissioner, and was submitted for information to the Government of India. The Commissioner and Chief Commissioner held that to appropriate waste within village boundaries would be an unpopular measure, and one of questionable legality, and recommended that the *zamindárs* should be encouraged to take to tea-planting on a small scale. The demand for land by outsiders continued to increase; the plan of starting the cultivation by inducing the *zamindárs* to plant failed almost completely; and in 1856, and again in 1858-59, long correspondences arose, in which the whole question of the rights of Government and the *zamindárs* in waste land was thoroughly discussed. The Government in the end always adhered to its first decision, that the waste lands could not now be appropriated except with consent of the *zamindárs*, and the only result was that in 1860 Lieutenant (now Colonel) Paske was deputed by Government to assist intending tea-planters to buy or lease waste lands from the *zamindárs*. The negotiation proved a very difficult task: the little land obtained, as the applications were numerous, was put up to auction, and sold to the highest bidder. In 1862 the question was again re-opened, and after a long correspondence, decided as before; but Mr. Egerton, the Deputy Commissioner, was authorized to make trial of a suggestion made by himself, that the *zamindárs* might be induced to give up a larger proportion of forest land if a relaxation of forest law in the rest of the forest, and a free right to cut trees in a part thereof, were offered to them instead of sums of money. By the offer of those inducements Mr. Egerton succeeded in getting the *zamindárs* to surrender 2,547 acres, which were sold by auction in 1863. Half or three-fourths of the prices realized were given as a matter of grace to the *zamindárs*; and with reference to the high prices bid by the pur-

* In private waste are included—1st, the small plots held by almost every landholder and now included in the rating (*báchh*); and 2ndly the blocks of waste land bought of village communities by Europeans prior to revision of Settlement. I brought these clauses specially to the notice of Government in my No. 173, dated 25th November 1863, to the Commissioner of the Division, in answer to a question put by the Financial Commissioner, also in my No. 309, dated 16th August 1863, to Secretary to Financial Commissioner.

chasers, the desirability of encouraging tea-cultivation and other considerations, it was decided that all these auction sales should confer a title in fee simple, by which was meant a title to hold free of land tax. A very large proportion of these lands sold by auction in 1863, and a smaller part of these sold in 1860 were, from too great elevation, too steep slope, or want of soil, of no use to the planters who bought them except as grass or fuel-preserves. But luckily the planters did not rely entirely on help from Government. In 1861-62 some of the first pioneers, for example, Mr. Duff, Captain Fitzgerald, Mr. Shaw, and Mr. Lennox, had gained the confidence of the people, and had begun piece by piece to acquire by private sale a good deal of waste or cultivated land fit for tea-cultivation. In 1868 Mr. Lyall made out a return for the whole district, showing all particulars with regard to every plot of land held by tea-planters or planted with tea. The following statement gives concisely the result of the return:—

Chapter III, D.
Village Communi-
ties and Tenures.
Government rights
in waste.

Class of holding or estate.	Number of holdings in each class.	Area actually planted with tea.		
		Acres.	R.	P.
Estates owned by Europeans, whether partnership concerns, companies or single proprietors ...	18	2,723	3	24
Government nurseries ...	2	6	0	13
Native gentlemen ...	8	399	2	3
Small plots belonging to peasant proprietors ...	...	107	0	17
Plots in compounds of bungalows at Dharmśāla ...	8	21	0	31
Grand Total ...	...	3,257	3	10

Only about a fourth of the total area owned by the Europeans is actually planted with tea. The Deputy Commissioner gives the following corresponding table for the year 1883:—

Class of holding or estate.	Number of holdings in each class.	Area actually planted with tea.		
		Acres.	R.	P.
Estates owned by Europeans, whether partnership concerns, companies or single proprietors ...	44	4,047	0	0
Government nurseries ...	...	...	...	...
Native gentlemen ...	20	1,500	0	0
Small plots belonging to peasant proprietors ...	1,500	1,817	0	0
Plots in compounds of bungalows at Dharmśāla ...	8	30	0	0
Grand Total ...	...	...	0	0

The figures in the margin show the number of headmen in the several *talukts* of the district. The village headmen succeed to their office by hereditary right, subject to the approval of the Deputy Commissioner; each village, or in large villages one or more main division of the village, having one or more who represent their clients in their dealings with the Government, are responsi-

Village officers.

Taluk.	Zaildars.	Village headmen.
Kulā ...	Treated separately	
Kāugra ...	18	305
Hamirpur ...	10	162
Dohra ...	12	220
Nārpur ...	13	246
Total ...	63	867

Chapter III, D.
Village Communi-
ties and Tenures.
Village officers.

ble for the collection of the revenue, and are bound to assist in the prevention and detection of crime. No chief headmen have been appointed in this district. The *kotwāl*, who holds the same position as the *zaildār* of the plains, is elected by the headmen of the *zail* or *kotwāl*, as it is called here, the boundaries of which are, as far as possible, so fixed as to correspond with the tribal distribution of the people.* The *kotwāls* represent the body of headmen, and receive Government orders in the first instance, though in respect of collection of land revenue they possess no special authority or responsibility. The *kotwāls* are remunerated by a deduction upon the land revenue of their circles, ranging from four to ten annas per cent., which is supplemented proportionately with small cash *indms*, which aggregate Rs. 730 per annum.

The following table shows the village officers and their remuneration as arranged by Mr. Lyall; while the succeeding paragraphs give his account of the several officers, which differ considerably from the corresponding institutions in the Panjab plains. In the country south of the Bías there had always been recognized headmen for each hamlet; and at his revision Mr. Lyall extended the system, as described below, to the remainder of Kangra proper. Besides the officials described below may be mentioned the forest rangers or *banwazīrs*, who were appointed, one in each *tahsīl*, shortly after the Regular Settlement; and the village *rākhas* or forest watchers appointed in 1853, who held a position similar to that occupied by the *Batwāls*, and are paid, like them, by grain collected from house to house.

Name of pargana.	No. of talukas.					Revenue of villages.	Average No. of villages.			Average pay per annum.		
	No. of talukas.	No. of Kotwāl's zails.	No. of Kāts' circles.	No. of Patwār's circles.	No. of villages.		Kotwāl's pay.	Kāt's pay.	Patwār's pay.	To a Kotwāl's zail.	To a Kāt's circle.	To a Patwār's circle.
Kangra ...	7	18	8	08	227	2,44,070	1,079	1,219	7,957	13	28	8
Nūrpur ...	13	13	9	30	191	1,25,737	520	583	3,771	19	64	5
Dehra ...	10	12	4	30	101	1,18,107	559	559	3,600	8	23	3
Hamirpur ...	5	10	0	20	60	1,13,284	708	233	3,397	6	9	2
Total ...	35	53	21	103	579	6,21,868	2,868	2,614	18,629	11	27	6

All the Nūrpur *kotwāls* and some of those of other *parganas* are in possession of small rent-free grants previously given. The *Kāts* of Hamirpur are all also *patwārs* of one *tappa* in their circle, so are some *Kāts* in other *parganas*, Nūrpur excepted. Except in Nūrpur, the great majority of *patwārs* are men of good Rājput or Brāhman landholding families. They hold a much higher social position than the *patwārs* in the plains. Mr. Lyall says:—

Headmen of hamlets
or *ifkā mukaddams*.

"Down to Settlement there was a *mukaddam* or headman for each hamlet in the greater part of the country to the south of the Bías river; that is, in Nadaunti, Kotlehr, and Jasnán. Many people in these parts wished the office to be revived; and in other parts of the country complaints were rife of the despotic and uncontrolled way in which the *lambardārs* of

* N. B.—No *kotwāls* have been appointed in the Kālu sub-division.

the *mauzas* managed affairs, never consulting their constituents, and invariably appropriating all common income as a perquisite of office. These complaints were true, and it occurred to me that the remedy would be to have a council formed of representatives of the *tikás*, who would check the common accounts, and both control and assist the *lambardár*. Moreover, as the *tiká* is now in some degree a separate estate with distinct interests of its own, it is advisable that it should have a recognized spokesman. I therefore directed the Superintendents to suggest the election of such *mukaddams* to the assembled communities at time of attestation, leaving them, however, at full liberty to reject the plan. Altogether 2,157 *mukaddams* were elected in this way, and their appointments registered in the new Settlement papers. Often two or three small *tikás* united to elect one man. The *lambardárs* were of course opposed to the scheme, and their influence carried the day against it in many villages. The question, whether the *mukaddams* should get any pay or perquisites, was left entirely to the men of the hamlets who elected them. In every case it was agreed that during office they should be excused from taking a personal share in *begár* or forced labour (if not already exempt); in a few cases their constituents agreed to pay them annually a small sum of cash or grain as an honorarium. I put a clause in the administration papers to the effect that the appointment or dismissal of these *mukaddams* would, subject to certain formalities, remain entirely in the hands of the hamlet communities.

"I have called the chief *patwáris*, *káits*, and the *zaildárs*, *kotwáls*. *Káit* is a local name very appropriate from the office to which it applied in former times, to the office to which it is now given. The same reason is in favour of the title of *kotwál*, and the people much prefer it to that of *zaildár*. Moreover, in *tahsil* Núrpur, the *kotwál's* office survived up to annexation, and was maintained by Mr. Barnes, and the Núrpur *kotwáls* had done all the duties of *zaildárs* in excellent style down to commencement of my operations. I thought it important that the boundaries of the old *talúkas* should be observed in these arrangements, both in order to preserve the bond of union now existing between men of the *talúkas*, which may be of use for purposes of local government hereafter, and also to facilitate the compilation of district returns and statistics separately for each *talúka*. Each *talúka*, therefore, contains one or more *kotwál's* *zails*, and each *káit's* circle contains one or two *talúkas*, or is a division of a large *talúka*. In the same way the *patwári's* circles fit into the *kotwál's* *zails*. And every *patwári* has a compact *tappa* or circle forming part of one *talúka* and of one *káit's* circle. Nearly every *patwári* lives in his *tappa* or close by; the *kotwáls* are all of course residents of their *zails*, and (with one exception) the *káits* of their circles. The orders of appointment given to the *káits* and *kotwáls* specify the duties which they are expected to perform. I devised the forms of these orders, which received the sanction of the Commissioner of the Division. I am confident that both *káits* and *kotwáls* will be found to constitute very useful agencies for the administration of the district, if the District Officer takes the trouble to encourage and control them. The traditions of the hills, and the temper and character of the population, are peculiarly favourable to the good working of agencies of the kind, and there is more work for them to do than in the plains. For instance, the *kotwál* can superintend the *lambardárs* in the exercise of their duties with respect to forest conservancy and *begár* arrangements, and the *káit* can be of use in enforcing common action in repairing canals, and in many other ways, in addition to their regular duties."

Chapter III, D.

Village Communities and Tenures.

Headmen of hamlets or *tiká mukaddams*.

Kotwáls and village accountants.

Chapter III, D.

The following table shows the various *zails* :—

Village Communi-
ties and Tenures.
Kotwals and village
accountants.

Tahsil	Zail.	No. of vil- lages.	Annual land revenue.	Prevailing caste or tribe.
KANORA.	Dharamdā	11	Rs. 24,080	Gaddis, Ghirths, and Brāhmans.
	Hibā	14	24,863	Rāthīs, Rājputās, Ghirths, Musalmāns, and Brāhmans.
	Chetvā	18	18,303	Ghirths, Brāhmans and Rāthīs.
	Narwān	18	19,415	Gaddis Ghirths and Rāthīs.
	Daulatpur	7	4,222	Jāts, Brāhmans, Rāthīs and Khatriās.
	Samirpur	10	14,310	Ghirths, Brāhmans, and Rājputās.
	Ghurkari	11	12,404	Ghirths, Jāts, Brāhmans and Musalmāns.
	Gāhliān	11	10,078	Jāts, Ghirths and Rāthīs.
	Bergaon	22	10,615	Rāthīs and Ghirths.
	Negrotā	17	23,142	Mahājāns, Ghirths, Brāhmans and Khatriās.
	Dārang	16	11,383	Rājputās, Labānās, Ghirths and Brāhmans.
	Pānur	10	14,541	Ghirths and Brāhmans.
	Sulāh	14	18,478	Ghirths, Brāhmans, and Rāthīs.
	Bendri	10	9,420	Rājputās, Ghirths and Brāhmans.
	Yhawānā	11	13,917	Sāds, Brāhmans and Ghirths.
	Paprolā	16	17,671	Brāhmans, Ghirths, Mahājāns, and Sāds.
	Dero	6	14,768	Rājputās, Ghirths, and Brāhmans.
	Bhungal	7	6,688	Gaddis, Kanets, and Brāhmans
HAINPUR.	Rājeari	4	12,314	Rāthīs, Rājputās and Brāhmans.
	Sujanpur	13	11,163	Rāthīs, Rājputās, Mahājāns and Musalmāns.
	Ugāitā	3	11,422	Brāhmans, Rājputās, Rāthīs and Ghirths.
	Hameān	2	14,480	Brāhmans, Rājputās, Rāthīs and Ghirths.
	Mowah	1	7,920	Rāthīs, Rājputās, Brāhmans and Chamārs.
	Isāi	6	11,391	Rāthīs, Rājputās, Brāhmans and Chamārs.
	Galsuri	4	8,923	Brāhmans, Rājputās, Ghirths and Jāts.
	Dhatwā	1	8,008	Brāhmans, Rājputās, Rāthīs and Chamārs.
	Chauk Maniār	12	13,343	Brāhmans, Rājputās, Rāthīs and Chamārs.
DEHRA.	Tharā	4	9,835	Rājputās, Rāthīs and Brāhmans.
	Obanaur	8	8,770	Rājputās, Rāthīs and Chamārs.
	Gangot	18	4,033	Rājputās, Rāthīs, Ghirths and Chamārs.
	Gohāsan	0	5,724	Brāhmans and Rāthīs.
	Garli	1	4,505	Brāhmans, Rāthīs, Sāds and Jāts.
	Kalohā	1	5,769	Brāhmans, Rāthīs, Sāds and Jāts.
	Malihār	14	16,000	Brāhmans, and Rāthīs.
	Chengar	10	10,020	Brāhmans and Rāthīs.
	Māngarū	13	13,937	Ghirths, Rāthīs and Brāhmans.
	Haripur	8	5,446	Brāhmans and Ghirths.
	Narihānā	4	13,920	Ghirths and Brāhmans.
NURPUR.	Negrotā	6	18,206	Ghirths, Rājputās and Brāhmans.
	Dhamotā	0	8,760	Ghirths, Brāhmans and Rāthīs.
	Tharā	21	11,681	Brāhmans, Rājputās, Rāthīs, Musalmāns, Batwāns, and Kumbhārs
	Jagatpur	9	8,870	Rāthīs, Rājputās and Brāhmans.
	Kotā	11	6,463	Brāhmans, Rāthīs and Rājputās
	Jowāli	9	15,710	Brāhmans, Rājputās, Rāthīs, Turkhāns and Lohārs
	Dhārkhoh	13	5,743	Rājputās, Rāthīs and Brāhmans.
	Fatehpur	0	5,660	Rāthīs, Rājputās and Brāhmans.
	Ohatar	20	10,627	Brāhmans, Rāthīs and Rājputās.
	Manbāhā	15	7,310	Rājputās, Brāhmans, Rāthīs and Chamārs.
	Mouzerā	15	7,332	Rājputās, Brāhmans, Rāthīs and Julahās.
	Lodhwān	6	2,706	Rājputās and Rāthīs.
	Sārajpur	12	5,100	Brāhmans and Julahās.
	Indanrā	31	10,083	Rājputās, Ghirths, Brāhmans and Dāmnes.
	Khairan	22	9,683	Ghirths, Rājputās, Rāthīs and Brāhmans.

In addition to the regular police, the village *chaukidárs* (styled locally *batacl* or *karaunk*) form a body of rural police, numbering 925 men. The following is from Mr. Barnes's account* :—

"Throughout the hills there is a rude system of village police, one of the ancient institutions of the people. The incumbents are called *batacl*s or *karaunks*. The office is considered hereditary, and all the members of the family adopt the name. The *batacl*s and *karaunks* are of low birth, on the same social level as the *chamár*.† They intermarry among themselves, and constitute, in fact, a separate race, just as the *sonár* or any other professional caste. They are remunerated by a fixed proportion of grain upon every house, generally five seers (standard weight), and they also receive certain fees and perquisites at harvest time, and on festive occasions, such as births and marriages, within their jurisdiction. The houses of the peasantry are so scattered, and crime generally is so rare, that the duties of the village police never include the watch and ward. They are required to report the occurrence of crime to the *thánn* and to use their local knowledge towards detecting offenders and recovering stolen property. But their principal business remains, as heretofore, to collect porters and supplies for travellers, and to discharge any particular duty which the *lambarádr* may assign to them. In every village there are one or more of these useful functionaries, according to the size of the area and the amount of the general income. I have maintained this class even to their names, just as I found them. In some villages, I modified the duties and increased the emoluments to suit our mode of procedure, but I took care to disturb as little as possible existing arrangements. This village police is exceedingly popular and efficient. There is no man more alert, more useful, or more ubiquitous than the humble *batacl*. He is always ready to escort the traveller to the halting place, to relieve his coolies, to point out the ford, and to give any local information required of him. Among the villagers themselves he is a man of some importance. His call for labour, either for public or private purposes, cannot be evaded. His summons and leads them to the repair of a canal, or as beaters for a battue; and he tells them off, without respect of persons, to the less agreeable duty of *begár* or porter labour. In some very few instances, where there was a sufficient number of shops, I appointed a *chaukidár* for their protection; but his wages are entirely paid by the shopkeepers, and the agricultural classes have only to maintain their hereditary *batacl*."

Chapter III, D.
Village Communities and Tenures.
Rural police.

The village menials are first the *tarkháns* and *loháns*; as a rule the same man does both works, and repairs roofs of houses, mends implements, for which he is generally paid in grain. The *chamár* is the shoemaker or cobbler, and is in addition to grain allowed the hides of dead cattle for making, and mending shoes, &c. *Náís* (barbers) and *chhimbás* (washmen) are paid in grain. But none of these have fixed perquisites, and their duties and remuneration vary in different parts of the district. The *chaukidár* (watchman), the *rákha* (forest-ranger), and the *kolú* (who has the mending and maintaining of *kúls* or water canals), are village officials who are paid by grain contributions levied upon each house, plough or *ghumao* of land hold.

Village menials.

The employment of field labour other than that of the proprietors or tenants themselves, formed the subject of one of the

Agricultural
labourers.

* Settlement Report, para. 411.

† Mr. L. W. Duce says that this statement does not apply accurately to Kulu where the office of *chaukidár* is held by men of different castes.

Chapter III, D.
Village Communi-
ties and Tenures.
Agricultural
labourers.

questions put to the District Officer when the Famine Report was being compiled in 1879; and the reply received was that there were no hired labourers in the district. This, however, appears to be incorrect. Mr. Lyall states that the *kāma* or farm servant is commonly employed by high caste landowners, or persons engaged in trade, who will not condescend to manual labour. In former years the *kāma* received his board and lodging, and at most eight annas a month and a suit of clothes every year in addition. "But the wages of this class have", says Mr. Lyall, "doubled within the last few years." Occasional labourers are also not unknown, who receive their wages in grain. The wages of labour prevailing at different periods are shown in Table No. XXVII, though the figures refer to the labour market of towns rather than to that of villages.

Forced Labour
(*begār*.)

Mr. Barnes thus explains the system of forced labour (*begār*) which was hitherto in vogue in these hills:—

"It is well known that in the hills wheeled conveyances do not exist. The imports and exports of the country, its social wants and surplus produce, are carried entirely on the backs of camels, mules or bullocks, the property of a class which earns its subsistence by this carrying trade. For ordinary purposes, however, for the transport, for instance, of traveller's baggage, or for conveying unwieldy articles, such as timber for public purposes, human labour alone is available. By this necessity of the country a custom has grown up, possessing the sanction of great antiquity, that all classes who cultivate the soil are bound to give up, as a condition of the tenure, a portion of their labour for the exigencies of Government. Under former dynasties the people were regularly drafted and sent to work out their period of servitude wherever the Government might please to appoint. So inveterate had the practice become that even artisans and other classes unconnected with the soil were obliged to devote a portion of their time to the public service. The people, by long prescription, have come to regard this obligation as one of the normal conditions of existence; and so long as it is kept within legitimate bounds they are content to render this duty with cheerfulness and promptitude. Certain classes, such as the privileged Brāhman and Rājputs uncontaminated by the plough, were always exempt, and the burden fell principally upon the strictly agricultural tribes. Even among these races there are gradations of *begār* well recognized, which, for the convenience of the people, it was necessary to define. The meanest and most onerous species of forced labour was to carry loads (*pand begār*.) Those agricultural classes that do not wear the *janco*, or thread of caste, are all liable to this obligation. A lighter description of *begār* was termed *satbahak*, and consisted in carrying messages, or letters, or any parcel which could be conveyed by the hand. The fulfilment of this duty implied no degradation, and involved no great sacrifice of personal comfort; it was therefore reserved as the special province of those classes who, although occupied in agriculture, were privileged to wear the *janco*. A third species of *begār* was to provide wood and grass for camp, and under former Governments this labour devolved upon *chamārs* and other outcast tribes, whose supposed impurity alone saved them from carrying loads. The people are very tenacious of these distinctions.

"The novelty of our rule and our natural ignorance of these gradations deprived them at first of the opportunity of remonstrance whenever these limits were transgressed. But now it is a common complaint that the

petitioner is a *satbāhak*, and not obnoxious to the heavier conditions of *begār*. The difficulty of dealing with these complaints induced me to draw up a nominal list of all the residents in the village, shewing those who enjoyed absolute immunity, and those who were subject, either wholly or partially, to the condition of *begār*. Under the rule of our predecessors it was not unusual to grant a special exemption in favour of individuals who otherwise would be liable to this impost. The deed of immunity was written out and sealed by the Rāja or Sikh Governor, just as grants are executed for remitting revenue. Influential men would also procure remission of *begār* for their own tenants. And at the Settlement, whenever a claim to exemption was preferred and supported by valid documents, I continued the privilege for life, and gave a written acknowledgment to this effect. The *lambardārs* of villages, besides enjoying a personal immunity, frequently claim a similar indulgence for their own family and dependents; and, as the request was reasonable, adding indirectly to their position, I generally concurred."

Chapter III, D.
Village Communi-
ties and Tenures.
Forced labour
(*begār*).

The lists here referred to by Mr. Barnes were revised by Mr. Lyall, who wrote:—

"The custom of *begār* differs considerably in different *talūkas*; for instance in Nūrpur in former times, the daily or current demand for porters (*kacha begār*) was met by the *kamīns* or people of degraded castes. For special, calls (*pakka begār*) all landholders, except a few of specially high position, had to come forward. On the other hand, in Kangra a man's caste made less difference, the *begār* was distinctly a burden on the land to be borne in turn by each landholder not specially exempted. Gūjar herdsmen holding land were generally excused from carrying travellers baggage in lieu of furnishing supplies of milk and butter; but being strong fellows they were made to share in carrying in planks and beams for Government buildings, &c. I give this as a specimen of the loose class legislation or custom which still regulates the distribution of forced labour among men of a village. In most *talūkas* the turn (*pala*) is calculated on each hearth (*chūla*), not on each head. Two brothers living in common would take one turn only. In Kūlu the turn is on each full holding or *jeola*. In former days the demand was distributed tolerably equally over the whole country: gangs would come in in turn from a distance, or be called in when necessary. Now-a-days this is not done, and the result is that the demand falls with excessive severity on certain tracts, such as the circles of villages round Dharmśāla or Pālampur. The amount of annoyance and positive loss inflicted on the people of these villages by the system in some years is deplorable. A less docile population would have got rid of the burden long ago. I remember that, in reply to a tentative proposal which I made to them, the people of these villages volunteered to pay what to the great majority of them was a large addition to their revenue, to form a fund out of which gangs of porters could be kept up. Most native officials and all the headmen in the villages are, for evident reasons, in favour of the system, and its abolition would cause some temporary, and more or less permanent, inconvenience to the district officers and to English travellers. The statement in the margin shows the proportions in which the rural population are exempt, subject to light or subject to

District.	Akar.	Satbāhak.	Begār.
Kangra proper ...	35,880	17,375	45,492
Kūlu and Seorāj...	376	17	12,147

heavy labour, according to the new lists.

Chapter III, D.
 Village Communi-
 ties and Tenures.
 Forced labour
 (*begār*).

Under orders received from the Punjab Government the *begār* system was abolished in Kangra proper in March 1884, and it is under consideration to modify it to a certain extent in the Kulu subdivision. Arrangements have been made to supply the carriage required by travellers and others by private contract; and, although some inconvenience has necessarily resulted, there can be no doubt that the abolition of *begār* does away with much hardship and oppression which the people had to submit to on this account. With reference to Mr. Lyall's statement that in Kulu the turn for *begār* is on each full holding, Mr. L. W. Dane remarks that this would be a fair arrangement, but that in the vernacular records of the Settlement the turn was unfortunately calculated on each *chūta*, and that this is the present practice; the result being that the demand bears no relation to the cash revenue and often causes great hardship.

Petty village grants.
 tecs.

The last two lines of Table No. XVI show the number of persons holding service grants from the village, and the area so held. But the figures refer only to land held free of revenue, which is by no means the only form which these grants assume. Sometimes the land is leased to the grantee at a favourable rent or on condition of payment of revenue only; sometimes the owner cultivates and pays the revenue, making over the produce to the grantee; while occasionally the grant consists of the rights of property in the land, which, subject to the usual incidents, such as responsibility for revenue and the like, vest in the person performing certain specified services at such time and for so long as he performs them. These grants are most commonly made to village menials and watchmen on condition of or in payment for services rendered to attendants at temples, mosques, shrines or village rest-houses so long as they perform the duties of the post, and for maintenance of monasteries, holy men, teachers at religious schools, and the like. The *lāhris*, as these service grants to village menials are called, are fully described in Chapter V under the heading of assignments of land-revenue.

Poverty or wealth
 of the proprietors.

Table No. XXXII gives statistics of sales and mortgages of land; Tables Nos. XXXIII and XXXIIIA show the operations of the Registration Department; and Table No. XXXIX the extent of civil litigation. But the statistics of transfers of land are exceedingly imperfect; the prices quoted are very generally fictitious; and any figures which we possess afford but little real indication of the economical position of the landholders of the district. The Deputy Commissioner reports that, "although in Kulu, in some parts of Nūrpur and Hamīrpur, and in isolated villages in Kangra and Dehra, the agricultural classes are in debt, it cannot be said that the peasantry generally are in debt to the extent that prevails in the other districts of this division." The usual rates of interest are seldom higher than 24 per cent., and even where good landed security is given, are seldom less than 18 per cent.

SECTION E.—LEADING FAMILIES AND JAGIRS.

Chapter III, E.

The following is a list of the principal *jāgirs* in Kangra proper:—

Leading Families and Jagirs.

List of the principal *jāgirdars*.

No.	Name of Jāgirdār.	Jama or revenue demand.	REMARKS.
1	Rāja Jai Chand Katoch, of Lambagrāon.	30,000	In perpetuity. The Rāja succeeded his father, Rāja Partāb Chand, in 1881.
2	Rāja Amar Chand, of Nādsun.	30,079	In perpetuity. Of the total <i>jama</i> Rs. 6,079 are the assessment of assigned <i>lādla</i> lands which the Rāja pays to Government as <i>nazardāna</i> . Rs. 33,000 is the value in the grant, but the Rāja puts his collections at Rs. 30,000 only, exclusive of <i>lādla</i> <i>shikr</i> .
3	Rāja Jai Singh, of Sīdā.	20,000	In perpetuity, subject to Rs. 1,600 <i>nazardāna</i> . This is the amount which the Rāja says he collects, but the value in the grant is Rs. 20,000. In this <i>jāgr</i> is included the <i>jāgr</i> of Mīan Gulab Singh.
4	Rāja Jai Singh Golerā.	20,711	According to the Rāja's return of his collections, the value in grant is Rs. 20,000. In perpetuity.
5	Rāja Rām, Pāl of Kotlehr	10,031	Formerly the Rāja had a <i>jāgr</i> of nominal value of Rs. 10,000 in Hoshīarpur. During revision of Settlement it was exchanged for villages of the value given in <i>talāla</i> Kotlehr. <i>Nazardāna</i> not yet fixed. In perpetuity.
6	Rāja Jaswant Singh, of Nārpur.	2,100	The Rāja got a pension of Rs. 10,000 per annum. The value given was granted in lieu of part of pension. In perpetuity.
7	Rāja Mametulla Khan, Rajauriāla, of Rihlā.	10,000	Granted in 1863-64 in lieu of cash pension payable through Government by the Maharāja of Jamū. In perpetuity.
8	Mīan Mordhuj Katoch, of Bijpūr.	2,014	This case was overlooked after Mr. Barnes left the district; the grant has been sanctioned in perpetuity in Mordhuj, a grandson of Molak Chand.
9	Wazīr Karam Singh, of Mandi.	1,012	Granted in 1869 for good services to Government. The grant is situated in Chhotā Mangāhal. In perpetuity.
10	Mīan Kishan Singh Pathāniā, of He.	1,800	In perpetuity. Son of Jari Singh mentioned by Mr. Barnes. Continued to Shankar Singh, a cousin, and other heirs (male) of Kishan Singh at $\frac{1}{4}$ <i>nazardāna</i> .
11	Chaudrī Malla Singh, Indaura.	1,100	In perpetuity, granted for good service before and during time of the mutiny.
12	Wazīr Suchet Singh Pathāniā, of Ladsuri.	1,000	In perpetuity: part of the <i>jāgr</i> is enjoyed by a number of shareholders, kinsmen of Suchet Singh.
13	Mīan Hakikat Singh, Golerā, of Mājra.	501	Sanctioned for life only, recommended in perpetuity subject to <i>nazardāna</i> , continued to his son Lachhman Singh on $\frac{1}{4}$ <i>nazardāna</i> .
14	Ranjit Singh Manāhas, of Bishwāl.	610	During pleasure of Government. In perpetuity, at $\frac{1}{4}$ <i>nazardāna</i> .
15	Mīan Partāb Singh, Jamwāl, of Moti.	412	In perpetuity, at one-fourth <i>nazardāna</i> . Continued on Partāb Singh's death to heirs during currency of Settlement.
16	Mīan Gopāl Singh, Jamwāl, of Kot Pulāri.	401	Ditto ditto ditto.

Besides these may be mentioned the Katoch family at Rāmgarh in Tirā, who have a *jāgr* of about Rs. 506 among them, and Mīan Narindar Singha and other Katoches in Lambagrāon, who have a *jāgr* of about Rs. 400 in Garh Jamūn, and Hira Singh, Katoch, of Bijpūr, a cousin of Mīan Molak Chand, who has a *jāgr* of Rs. 250 at Atpūr in Lagwālī. All those, which had hitherto been sanctioned for life only, were recommended by Mr. Lynam for release in perpetuity. The first two were sanctioned partly for life, and partly

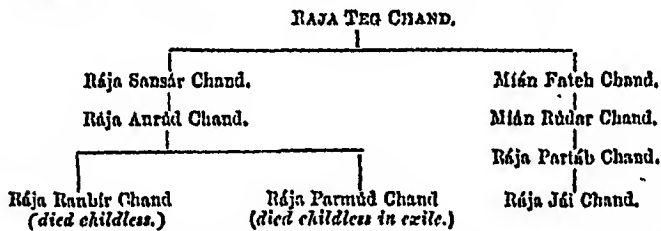
Chapter III, E.

Leading Families
and Jagirs.List of the principal
jagirdars.

during pleasure of Government; and the last was sanctioned during the pleasure of Government.

These political assignments are held by the descendants or connections of the ancient Hindú rulers of the country. Their *jagirs* were originally granted by the Sikhs on their seizure of the hills; and we have not interfered with them except to relieve the incumbrances of the conditions of service and payment of annual fines and bribes which, under the old dynasty, absorbed at least a fifth of their resources.

The Katoch Family.—The Katoch family is represented by Rāja Jai Chand of Lambagrāon, Rāja Amar Chand, of Nādaun, Rāja Jai Singh of Sībā, Rāja Jai Singh of Goler and Haripur, and Miān Mordhuj of Bijapur. Rāja Jai Chand is the present head of the family, being descended from Miān Fatah Chand, a younger son of the famous Sansār Chand. Parmūd Chand, the former chief of the house, enjoyed an independent *jagir* of Rs. 33,000 in the *talūka* of Mahal Mori, but forfeited his possession and his liberty in the insurrection of 1848-49. He died an exile at Almora at the beginning of 1851. The present chief thus traces his lineage from the famous Sansār Chand:—



Coming from a younger branch, he would not have inherited so large a *jagir*, but when Rāja Anrud Chand threw up his kingdom and fled to Haridwar rather than consent to an alliance with Dhian Singh, Miān Rādar Chand stayed and received the Sikh army, and surrendered the territory into their hands. He further soothed the wounded pride of the minister by giving his daughter to Hira Singh, the son of Dhian Singh. In consideration of these services, he received a *jagir*, originally much larger, but on the return of the elder branch of the house reduced to its present limits of Rs. 35,000. Rāja Jai Chand resides at Lambagrāon, a picturesque locality on the right bank of the Bias. At the time of his succession he was a minor, and the estate came under the management of the Deputy Commissioner as the Court of Wards. When taken over the estate was heavily encumbered, but was handed back to the present Rāja, on his attaining majority in the year 1883, in a greatly improved and prosperous condition and free of encumbrance. The Rāja was educated in part at Ajmir College and in part by private tutors. He speaks and writes English, and is fond of sport and manly exercises. He has been invested with magisterial powers.

Rāja Amar Chand succeeded his father, Rāja Sir Jodhbir Chand K.O.S.I., who was an illegitimate son of Sansār Chand, on his death in the year 1873. He resides at Amtar, on the left bank of the

Biās, and close to the town of Nādaun. He has magisterial and judicial powers within the limits of his *jāgir*. His father's mother was a Gadan, or native of the highest range of hills, and famous for her beauty. Jodhbīr Chaud had two sisters, also illegitimate, whom he gave in marriage to Ranjit Singh. They were the foundation of his fortunes; Ranjit Singh created him a Rāja, and conferred upon him the present *jāgir*. These two ladies immolated themselves on the occasion of Ranjit Singh's decease. Jodhbīr Chaud was always conspicuous for his fidelity to our Government, and received the honour of knighthood for his loyal conduct during the mutiny.

Chapter III, E.
Leading Families
and Jagirs.

List of the principal
jāgirdārs.

Rāja Jai Singh of Sibā is a son of Rāja Bijo Singh, and succeeded to the estate in 1870 on his father's death. Rāja Bijo Singh was a cousin of the original grantee Rāja Rām Singh, and had succeeded to the *jāgir* in 1875. The family is a branch of the ancient ruling dynasty of Kangra. The family residence is at Dada within the limits of the estate. The *jāgir* comprises the whole of the hereditary possessions; and was brought under Settlement on the death of Rām Singh, and its assessment has been sanctioned at Rs. 20,000 per annum. The rights of the *jāgirdār* were defined to be those of a superior proprietor. The present *jāgirdār* has judicial powers. He pays a nominal tribute of Rs. 1,500 a year to Government. It has already been narrated how the territories of Sibā escaped almost uninjured by Sikh annexation.

Rāja Jai Singh of Goler and Haripur, who succeeded the late Rāja Shamsher Singh in 1878, is the lineal representative of the Haripur family. His principal residence is at Naudpur, in his own *jāgir*. The Government gave the late Rāja the Fort of Haripur, where he occasionally resided.

The present Rāja at the time of his accession was himself in embarrassed circumstances and came into a heavily encumbered estate. He sought State aid and was granted a large loan on the security of his estate. This is now in train of liquidation. The Rāja exercises magisterial and judicial powers.

The Pāthānia Family.—This is represented by Rāja Jaswant Singh, son of the ex-Rāja of Nūrpur, who holds a small *jāgir* in commutation of a pension originally granted to him by the British Government. Shankar Singh, cousin of the late Miān Kishan Singh, of Re, and Uira Singh, son of the late Wazir Suet Singh, of Ladauri, are also members of the same family, and hold small *jāgirs*.

The Kotlehr Family.—The ex-Rāja of Kotlehr received originally a *jāgir* in the Hoshiarpur district, which has recently been exchanged for villages of equal value in the valley which formed the original possession of the family. The present representative is named Rāja Rām Pāl, who exercises judicial powers within the limits of his *jāgir*.

The Rihlā Family.—Niamatulla Khān, son of the late Rāja Hamidulla Khān, Rajauriwalā, and the collateral heirs of the late Rāja hold an extensive *jāgir* in the Rihlā *talūka*, granted in 1863-64 in lieu of a cash pension payable through the British Government for the Rāja of Jamū. The value of the portion enjoyed by Niamat-

Chapter III, E.
Leading Families
and Jagirs.

Settlement of the
Lambagrón *jágir*.

ulla Kháu, head of the family, is only Rs. 5,000 a year. Several members of the family are in Government service.

The following may also be mentioned among the more important *jágir* holders of the district:—Karam Singh of Mandi; Malha Singh, Ludauria; Lachman Singh, Goleria, of Májra; Ranjit Singh and others, successors to the late Wazír Harbakhsh Singh, Mauáhas of Bichwái; Lál Singh and others successors to the late Mián Partáb Singh, Jamuwál, of Hatli; Panjáb Singh, Gopál Singh and others, successors to the late Mián Nopál Singh, Jamuwál, of Kot Pulári.

In a letter, dated 18th November 1851, Mr. Barnes reported to the Commissioner that "he had left all the political *jágirdárs* to collect according to native fashion and ancient custom;" the ryots also to do *begár* for their chiefs. If complaints were made to him of exaction, he referred them to the Rájás, who always settled them. He strongly disadvised the introduction of our revenue system, which had been in contemplation. The Board of Revenue intimated approval in their Secretary's letter No. 359, dated 6th April 1852. At the Rája's request, however, Mr. Barnes deputed a *quángó* to prepare a *kheswat* or rent-roll for several of the villages in the Lambagrón *jágir*; no new assessment was made, but the old demand in each holding was ascertained, and slightly modified where it appeared unreasonable.

Mr. Barnes also interfered to secure from the Rája some provision for three or four of the leading families of his own clan, such as the Katook of Khira, of Drág, Belána, of Sagúr, of Láhat. These families had held in past times the whole or part of the *mauzas* in which they now reside as *báisi jágírs* from the Rájás, their kinsmen, but had lost all when the Sikhs annexed the country. At Mr. Barnes' intercession, and in gratitude to the leading men of these families who had assisted him in getting the title of Rája from our Government, Partáb Chand granted some of them small *jágírs*, and to others he gave a cash lease of the collection of the villages in which they resided. The sum of the lease was nearly equal to the cash value of the collections, but the privilege was, and is, nevertheless, much valued by these Katook families, who paid the Rája with cash gained by military service in our armies or elsewhere, and consumed the grain collected in their own houses.*

This Rája was a careless and prodigal sort of man, and from time to time after the Regular Settlement complaints of exaction were made against his agents. These led in two cases to Settlement records being prepared for a *mauza* under orders of the Deputy Commissioner of the district; and as the Rája was never invested with any judicial powers, all suits between landholders which occurred were heard in the District Court. The Rája was never made a party either in a suit or in the preparation of the record of rights of a village. Any rights he may have had beyond those of a mere assignee of the revenue were ignored. At the same time he continued to assert all the rights which have been described in Chapter III as belonging by custom to a Rája in these hills, though

* The collections in these villages are by *chalota*, i.e., fixed amount of grain and cash on each plot or holding.

he did not dare to enforce them except, here and there, in a modified way, apprehending that the village communities would win the day if a dispute between him and them came into our courts. The communities had the same idea, but, out of respect for the Rājā and old custom, were unwilling to oppose him. So long, therefore, as he took no more than the customary demand on each holding, and respected their claims on the waste lands near their homesteads, they allowed him to preserve parts of the forests, to make a few grants out of the larger wastes for cultivation, to take half produce of new alluvial lands in the river bed, to collect fees from shepherds and herdsmen and from village artizans,* and to cut a tree or two in their fields with leave asked when he wanted timber. In short, a very loose and vague constitution existed; the old one was much altered, and the position of the Rājā was sinking gradually to the level of that of a mere *jāgirdār*, but had not yet reached it.

Rājā Partāb Chand died shortly before revision of Settlement was commenced, leaving an infant son to succeed him. The estate was in charge of the Court of Wards, and taking advantage of this opportunity Mr. Lyall was directed by Government to make a Settlement which should disturb existing arrangements as little as possible.† The state of parties in the *jāgīr* was not favourable to a peaceable Settlement. A bad feeling existed between the *rānī* or queen-mother and the subordinate holders of *jāgīrs* (i.e., her brothers-in-law and husband's other widows); also between her and the leading Katoch families, who had dared to show disapproval of some of her proceedings, and feared with reason that she would cancel their leases and resume their rent-free grants if she had the power. The *rānī* and some of the subordinate *jāgīrdārs* also had long-standing quarrels with some village communities, which had been most independent in their behaviour in past years; and in the villages held on lease by the Katoch families there were quarrels between them and the other landholders. All these three or four factions were bent on turning the Settlement to their own advantage, and resolved to claim everything and admit nothing. On behalf of the young Rājā it was urged that he was proprietor, and the members of the village communities tenants of their own holdings only; that he could take rent in grain if he liked, and also demand share of fruit, timber and other produce of a man's fields; that he could at any time resume *jāgīrs* granted to members of his family, and leases or petty assignments granted to members of the clan or others. In reply, the communities asserted that they were full proprietors of the whole areas of their *mauzas*, and the Rājā a mere *jāgīrdār*. Again,

Chapter III, E.
Leading Families
and Jagirs.

Settlement of the
Lambagrdon *jāgīr*.

* In the *jāgīr sanad*, part of the revenue assigned (Rs. 1,000) is termed *banrasār* revenue. This term would include these fees, which the Rājā may therefore be said to have had full authority to demand, particularly as the Board of Revenue had approved of his being left to collect according to old custom and native fashion; but his authority to levy *banrasār* was from the first questioned by the people of several disaffected villages, who argued that it had been disallowed by Government in the *jāgīr* as well as in the rest of the country. They refused to pay, and the Rājā seems to have feared the result of applying to the district authorities.

† With regard to the three other political *jāgīrs*, Siba, Goler, Naddun, the Municipal Commissioner, in his No. 3213, dated 21st July 1856, agreed that it was not advisable to extend Settlement operations to them. Siba has since been brought under Settlement.

Chapter III, E.
 Leading Families
 and Jagirs.
 Settlement of the
 Lambaghron *jagir*.

the subordinate *jagirdars* and lessees of villages, while supporting the Rájás' pretensions with respect to the ordinary landholders, asserted that the Rája's rights had been permanently transferred to them, and that they were proprietors in his place.

After due enquiry Mr. Lyall declared that the Rája was *táluk-dár* or superior proprietor, both of waste and arable lands, and the holders of land in the villages subordinate proprietors of their own holdings, and jointly of the waste lands of the *manza*: that by custom waste land could not be broken up for cultivation without a grant from the Rája, but that the Rája could not make such grants without consent of the men of the villages, except in certain forest land, the *nágban*, which was separately demarcated as his full property; that the Katoch lessees of villages were not proprietors or superior proprietors in place of the Rája, but mere lessees of certain rights of his. In short, a decision was given with regard to each point in dispute, which it did not appear advisable to leave undecided. Mr. Lyall refrained from giving any decision with regard to the term or conditions of assignments of the revenue, great or small, or of leases of village. To declare that they were held in perpetuity would have weakened the Rája's influence; and, moreover, the Punjab Government, in its Secretary's letter No. 659, dated 25th August 1862, had decided not to interfere between these Rájás and holders of subordinate grants in their *jagirs* except in very special cases. Mr. Lyall, however, records his opinion that "the Rája or his successors should not be allowed to resume the afore mentioned leases of collections and small *jagirs* which Rája Partáb Chand, at Mr. Barnes' suggestion, gave to certain Katoch families. Both Mr. Barnes and the Rája, without doubt, intended that those arrangements should be of a permanent character. The statement on the opposite page will show the cultivated area of the *jagir*, and the value of the collections, classified according to the form in which the collections are made, and the class of assignees in receipt of them.

Wáziri Rupi *jagir*.

Besides the *jagirs* in Kangra proper there is the Wáziri Rupi *jagir* in Kálu. An account of this will be found in Part II, Chapter V.

Lambagrāon Idgr.

CULTIVATED AREA IN ACRES AND VALUE OF COLLECTIONS IN RUPEES.																	
Form of Collections.	The Raja.		Subordinate Jagirdars.		Kinamen of Raja holding leases.		Assignees in lieu of service.		Maddadars.		Baskidars.		Labridars.		Total.		REMARKS.
	Acres.	Value.	Acres.	Value.	Acres.	Value.	Acres.	Value.	Acres.	Value.	Acres.	Value.	Acres.	Value.	Acres.	Value.	
By set or share of produce ...	1,392	601	2	3	102	86	203	261	9	6	51	13	1,081	1,052	This is exclusive of ban wactir or miscellaneous income to the extent of about Rs. 1,000 per annum. It includes a <i>Idgr</i> of a <i>Mian Jolak Chand</i> of value Rs. 370 which is properly an independent grant.
By <i>chakota</i> or fixed amounts of cash or grain ...	2,909	5,834	...	...	495	180	97	174	35	60	...	...	3	6	3,430	6,253
By cash only ...	18,981	18,080	4,550	4,493	1,806	3,130	420	717	101	338	366	554	72	107	20,398	27,407	
Total ...	23,179	24,591	4,550	4,493	2,308	3,313	613	977	493	653	369	559	98	185	31,635	31,772	

Chapter III, E.
Leading Families
and Jagirs.
Settlement of the
Lambagrāon idgr.

CHAPTER IV.

PRODUCTION AND DISTRIBUTION.

SECTION A.—AGRICULTURE AND ARBORICULTURE.

Chapter IV, A.
Agriculture and
Arboriculture.
General statistics of
agriculture.

Table No. XIV gives general figures for cultivation and irrigation, and for Government waste land; while the rainfall is shown in Tables Nos. III and IIIA. and B. Table No. XVII shows statistics of Government estates, and Table No. XVIII of forests. Table No. XX gives the areas under the principal staples, and Table No. XXI the average yield of each. Statistics of live-stock will be found in Table No. XXII. Further statistics are given under their various headings in the subsequent paragraphs of this Chapter. Land tenures, tenants, and rent, the system of agricultural partnerships, and the employment of field labour have already been noticed in Chapter III, Section D. The following figures show the areas as ascertained at Mr. Lyall's Settlement in 1865. The areas of the unsettled *jagirs*, however, which are shown separately in the lower table, but are included in the upper table, are taken from the Revenue Survey of 1850-51 (there having been no Settlement measurements) which considerably under-stated the cultivated area.

Settlement areas (1865,) including unsettled jagirs.

Name of pargana.	KHALSA.				Jagir and masfi.	Grand total.
	Barren.	Culturable	Cultivated.	Total.		
	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.
Kangra ...	480,403	20,881	103,418	618,757	61,324	678,081
Nidpur ...	174,183	20,007	100,250	294,516	32,884	326,030
Dehra ...	128,204	16,003	101,307	245,751	73,853	319,607
Hamirpur ...	100,018	27,803	108,431	305,309	104,810	410,125
Total of Kangra proper ...	857,003	90,003	413,497	1,460,363	272,360	1,734,743

Area of unsettled jagirs.

Pargana	Jagir.	DETAIL OF AREA.			
		Barren.	Culturable	Cultivated.	Total.
		Acres.	Acres.	Acres.	Acres.
Dehra ...	{ Guler ...	3,061	2,416	0,720	16,206
	{ Siba ...	26,548	2,403	21,453	63,403
Hamirpur ...	{ Nadasaunt ...	33,982	686	21,000	66,577
Total for unsettled jagirs ...		62,591	5,665	60,000	124,246

The cultivated area is divided into fields, which are generally open and unenclosed, but in some parts of the country are surrounded with hedges, or stone walls about four feet high. Around the cottage of every cultivator there is a small plot of land which is fenced in with shrubs and trees, and constitutes, as it were, his castle. This enclosure is called the *bást* or *lahri* and being so close to the homestead is cultivated like a garden. The size and appearance of the fields vary considerably. In the Kangra valley, where rice cultivation prevails, the fields descend in successive terraces one below the other, and are levelled and embanked with slight ridges to retain the water. The necessity of preserving an even surface restricts the size, and under the hills, where the fall is rapid, some of the fields are smaller than a billiard table. Towards the extremities of the valley, the slope is more gradual and the areas expand. Rice beds, however, are invariably small. Near Nadaun the contour is hilly, even in the valleys, and the fields vary in figure and dimensions according to the natural features of the country. In the western parts of the Dehra and Narnpur *talukás* where the surface is less hilly, the fields are larger in size and are protected by stout hedges impassable except at stated breaks, which at ordinary times are blocked with a temporary barrier of loose dry thorns. Sometimes the fields of a holding are subdivided by slight stone walls, but the holding itself is generally encompassed by living fences. Here the broad sloping fields, red soil and thick green hedges are charmingly suggestive of a Dorsetshire landscape. Elsewhere the scene wears an aspect of the tropics. In many parts of the district, and notably in the Kangra valley, wide areas bear double harvests in the year.* Speaking of the three *talukás* of Rihlu, Santa and Palam, which occupy the valley spreading below the station of Dharmasala, Mr. Lyall says: "Live there (at Dharmasala) a year, and you see the whole surface of the valley change twice from green to yellow with marvellous rapidity. Not a break in the sheet of cultivation is to be noticed, and before one harvest is completely out, a light shade of green shows that in other fields the next is already sprouting."

In the concluding paragraphs of the account from which the following description of the agricultural produce of the district has been abridged, Mr. Barnes thus summarizes the agricultural capacity of the people:—

"Coupling the circumstance that each man resides upon his tenure with the narrow space that tenure comprises, we should naturally expect to find a careful and elaborate system of husbandry; for if every occupant made a fair use of his time, and took proper advantage of his position, every field in so small an allotment should be tended like a garden, and the appearance of the cultivated country should be neater and better ordered than almost any other agricultural district. As a general rule I am afraid the reverse of this picture must be admitted. The people are not so industrious nor so proficient as their brethren in the plains; their implements are more primitive; many improvements universal below, such as the drill plough, the chaff-cutting apparatus, &c., are quite unknown to them. Their cattle are a poor breed, and the ploughing given to the soil is superficial and slovenly; the weed-

Chapter IV, A.
Agriculture and
Arboriculture.
General aspect of
cultivation.

General system of
agriculture.

* As to the actual proportion of *dosali* soil and the nature of the distinction between *ekhasli* and *dosali* see below.

Chapter IV, A.
Agriculture and
Arboriculture.

ing is put off until the crop is endangered: and then the tops only are nipped while the roots are left to encumber the ground. The only redeeming point in their system is the diligent application of manure, and even this circumstance is rather an evidence of their general slothfulness. It is a lazy substitute for more laborious appliances. It is easier to stimulate nature with a few loads of manure, than to pulverize the soil with incessant ploughing, and to jealously eradicate the semblance of a weed."

Soils.

In so chequered an expanse of hill and valley, there are, as might be expected, several descriptions of soil. The variations, however, are broad and comprehensive. They each comprise extensive tracts and seldom mingle in the composition of village lands. It has been already stated that *talúka* divisions usually follow the natural features of the country, and it may be added that variations of soil are determined by the same limits. Thus, no two soils can be more incongruous than the valley lands of Kangra, and the contiguous hills of Bargiráo; but there is a general harmony between the villages of the valley, as there is in the uplands. One *talúka* differs from another, but the constituent villages of each will ordinarily correspond. The people certainly recognise distinctions, but they are more artificial than real. Lands will be classified according to their distance from the homestead rather than from any inherent difference in quality. The usual terms are *ekfasli* and *dofasli*, denoting lands yielding respectively single and double crops in the year*; but this distinction argues not that there are two soils, but that on one set of fields more manure and better husbandry are expended than on the other. In every village there is a small percentage of inferior land called *báhan* or *banjar*, but it bears an insignificant proportion to the entire area, and the presence of these patches hardly impairs the accuracy of the general description.

It must not be supposed, however, that all soils are alike; for there are essential distinctions dependent upon the varied structure of the mountains. The upper soil of the Kangra *tahsil* is principally composed of disintegrated granite, mixed up with the detritus from later formations, while the sub-soil throughout the valley consists of a bed of primitive boulders thrown off from the mighty range above. These ingredients make a compound which is eminently favourable to vegetation. Wherever this soil prevails trees abound and attain a luxuriant growth. It is peculiarly adapted for the cultivation of rice and tea, and with the assistance of manure is capable of yielding all the valuable staples. The soil in the vicinity of the secondary ranges is certainly less rich, but is still of excellent quality. The mixture of sand with the stiff marls which characterise this formation, constitutes a light and fertile mould easily broken and generally free from loose stones. This variety of soil pervades the upper portions of the *tahsils* of Dehra and Núrpur, and traverses Hamirpur in a narrow belt running south-east, from Changanar Bahár to the Satlaj. Throughout this range of country the hill

* Of the total area in Kangra proper under crops in the year in which the measurements of the Revised Settlement were effected, 46 per cent. or nearly one-half yielded two harvests. In the Kangra *tahsil* the proportion was 70 per cent. Taking the *talúkas* of Pálam, Sánta and Rihíd separately, the proportions were respectively 78, 73 and 79 per cent.

sides are clothed with forests, and fine umbrageous trees are scattered amidst the cultivated expanse; sugarcane, cotton, rice, wheat and maize are the principal articles of agricultural produce. The third leading variety of soil is found wherever the tertiary formation appears, being especially prevalent in the southern portions of Nūrpur and in parts of the Hamīrpur *tahsil*, such as Mahal Mori, Tira and Lower Rājgiri. Its chief characteristics are the quantity of loose water-worn pebbles which enumber the soil, and a cold reddish clay of small fertility. In this soil there is a remarkable absence of trees, the hill sides seldom producing anything but rank grass, while cultivation is limited almost entirely to crops of gram and the poorer kinds of pulse.

Artificial irrigation is supplied solely by cuts (*kūls*) from the hill streams which were reported in 1878 as irrigating 27 per cent. of the cultivated area of the whole district. Wells are unknown in any part of the district. The proportion of irrigated to unirrigated land for the whole of the four *tahsils* of Kangra proper is stated by Mr. Lyall to be 26 per cent.* “In the Kangra *pargana*,” he adds, “the proportion of irrigated to unirrigated fields is 120 per cent.; in Nūrpur, 17 per cent.; in Dehra, 10 per cent.; and in Hamīrpur, 2 per cent.”† In the Kangra valley irrigation is effected by miniature cuts drawn for the most part from the streams that feed the larger torrents, of which an account has been already given. From one such stream as many as fifteen or twenty independent channels will sometimes derive their supply. The heads of some destined to supply the higher fields, lie deep in the recesses of the hills, and the water is conducted across the face of steep declivities by tortuous channels, constructed and maintained at the cost of considerable labour. The lower cuts are easily constructed; and a course of a hundred yards, or less, will bring the water upon the cultivated level. The embankments by which a supply is drawn into the channels are rude piles of stone kept in place by stakes. Sometimes they stretch across the stream; but more often a favourable turn is selected, where the excavation of a new channel assisted by a partial barrier of stone is sufficient to divert the quantity of water required. The majority of these canals have been projected by the people themselves and supply the fields only of the group of villages by whose labour they were made. A few only water a wider area. These were for the most part constructed under the influence, and with the aid of one or other of the native Rājās. The management rests entirely with the people, who receive no assistance from the State. They maintain an organized staff of officers, every village

Chapter IV, A.
—
Agriculture and
Arboriculture.
Soils.

Irrigation.

* Paragraph 62. In the calculations by which this result was obtained the unsettled *jāgirs* of Sibā, Goler and Nādaun were not included; but Mr. Lyall believes that their inclusion would not materially affect the proportion; for though Sibā and Nādaun are dry and hilly, Goler lies wholly in the irrigated valley known as the Haldūn.

† This is not very clearly expressed. Mr. Lyall perhaps means that the proportion are—120 : 100, 17 : 100, &c., &c., in which case the percentages would be more correctly given as follows:—

Kangra	...	...	51·54 per cent.
Nūrpur	...	...	17·52 “ ”
Dehra	...	...	9·09 “ ”
Hamīrpur	...	...	1·95 “ ”

Chapter IV, A.
—
Agriculture and
Arboriculture.
Irrigation.

supplying its representative, who patrol the water courses to prevent theft, to stop leakage and to distribute the water. Every village has its own code of rules, which during the progress of the Regular Settlement was reduced to writing and placed with the records of the townships.

One of these hill streams, the Gaj, after piercing a sandstone range, issues out upon the wide expanse in the Dehra *tahsil*, called the Haldūn. Here the facilities for irrigation are even greater than in the Kangra valley, the descent of the country being more gradual; and a fine canal, designed by a princess of the Goler family and called after her name, supplies water to fifteen villages. The system of management is the same in principle as that followed in the higher valleys, though instead of village officers there is an establishment for the whole circuit, consisting of one superintendent, eight deputies or watchmen, and eight *beldárs*, or professional excavators. The people tax themselves according to the proportion of water they receive, and pay a half-yearly sum of Rs. 300 to the superintendent, who, after meeting all expenses, keeps the surplus as his perquisite. On the 1st Sāwan (in July) an annual procession takes place to the canal head. A sort of fair is held, and five *balis*, or *heads*, are offered in sacrifice—one male buffalo, one goat, one sheep, one cock, and one pitcher of wine. The *beldárs* have a hereditary claim to the buffalo, the watchmen to the sheep, cock and wine, while the superintendent and his friends feast upon the goat.

Irrigation cuts are also drawn in the Dolra *tahsil* from the Biās, the Bānganga, the Dehr, and the Bnl. In *tahsil* Nūrpur, the two *talūkas* of Khairan and Indaura are watered from the Biās. Every village has its own canal and keeps up two or three *beldárs*, or diggers. But owing to the violence of the floods which sweep over the low lands in the rains, the canal cuts are constantly washed away or filled with silt. The cost of the annual repairs is very heavy—heavier sometimes than the villagers can afford to meet. The minor streams of the Chaki, the Jabbar, and the Chāch, also lend their waters for irrigation in their progress towards the plains.

Agricultural imple-
ments and
appliances.

Table No XXII shows the number of cattle, carts, and ploughs, in each *tahsil* of the district as returned in 1878-79. The agricultural implements of the people are few and simple. They differ in no material respect from those used in the plain country, except, perhaps, that the drill plough is unknown. The statement on the top of next page gives of some of them, as given by Mr. Barnes in his Settlement Report.

Colonel Paske, the late Deputy Commissioner of the district, valued the cattle and implements required for the cultivation of a small holding to Rs. 30. In this estimate one pair of oxen is included.

Agricultural opera-
tions.

The number of ploughings bestowed upon the soil differs with every description of produce. For some crops, for instance sugar or cotton, the land is ploughed ten or twelve times over before the seed is sown. Wheat and barley usually receive three ploughings, and the coarser grains according to their relative worth. Some seeds, like linseed and peas, are thrown into the ground without any preparation at all. The plough, drawn by oxen, is driven through

Agricultural implements.

Chapter IV, A.

Agriculture and
Arboriculture.
Agricultural imple-
ments and appli-
ances.

Vernacular name.	English description.	Probable cost.	
		Rs.	As.
Hal and Lohāla	Plough and ploughshare ...	1	0
Mahi ...	A heavy horizontal block of wood dragged by oxen, for smoothing the surface of a field.	0	3
Mach ...	Similar to the above but curved in shape, and used only on muddy lands ...	0	2½
Dāudrāl ...	A harrow with eight or ten bamboo teeth dragged by oxen, used for opening the soil round the young corn ...	0	5½
Mānjs, Kodāl and Kodālī ...	Hoes for weeding ...	0	8
Bhukrān or Kathela or Bharota ...	A wooden club used for crushing stiff clods of earth ...	0	4
Traingāl ...	A three-pronged pitchfork ...	0	1
Darāuti ...	A small hook ...	0	2
Khabar dranti ...	A hook with teeth like a saw to cut long grass ...	0	4
Kahi or Kassi ...	A mattock ...	1	0
Rambha ...	A small iron instrument for digging up grass roots and all weeds ...	0	2
Kulhāru or Chihon ...	Axes for cutting wood ...	0	8
Total cost ...		Rs. 4	14

the soil at a depth of about three inches; the ground is disturbed, but not turned over as in English ploughing; and the ploughman, when he reaches the end of the field, returns almost upon the same trace. The appearance of a field thus ploughed is, as though it had been torn with a harrow rather than turned over by a plough. The second ploughing usually follows the lines of the first, but about Nūrpur a better method is followed of ploughing the second time across the furrows of the first, thus diminishing the chance of leaving any part undisturbed. After ploughing the clod-crushers come upon the scene, and with heavy clubs reduce to dust any lump which had eluded the plough. Lastly comes the *mahi* or smoother, a heavy horizontal beam of wood, which wears the life out of the bullocks as they drag it wearily over the field. The field being now ready to receive the seed, the plough is again brought into requisition; and the sower follows the furrow, throwing the grain from right to left, and discharging his handful in five casts. When the whole field is reploughed and sown, the *mahi* is again introduced to level the surface.

Agricultural operations.

For wheat and the other spring crops, weeding with hoes is never practised. After rain, when the surface of the field has hardened round the young shoots, the soil is broken and loosened with the harrow, and just before maturity the weeds are pulled out by the hand and given to the cattle. But with the heats and rains of autumn vegetation is more rank and luxuriant, and each crop requires two or three patient weedings with the hoe. Sugarcane and cotton are weeded as often as the grass appears, and the plants themselves require to be thinned and checked from running into too great exuberance. In reaping, corn is cut down near the root and tied up into little sheaves. Fifteen or twenty of these are gathered into a larger bundle, and carried to the threshing-floor or *kura*. This is always in the open air, generally at the corner of a field. It

Chapter IV, A.

Agriculture and
Arboriculture.Agricultural opera-
tions.

is circular in shape and enclosed with stones. The surface is either paved with large flags, or a floor is constructed of well-rammed earth, smoothed over with a plaster of fine clay and cowdung. Threshing is practised according to the scriptural custom, muzzled oxen treading out the corn. The bruised straw is given to the cattle to eat. The practice of cutting it up into pieces is not known in the hills; and what the cattle refuse is reserved for litter, or thrown upon the dung heap. Mize alone is threshed by hand, as its hard cobs bruise and draw blood from the feet of the cattle. The floor is surrounded with a screen of blankets to prevent the loss of the flying seed, and the cobs are gathered in a heap and beaten out by one or two men armed with straight sticks (usually of bamboo), a poor apology for the threshing flail, while two or three sit in the centre of the floor and throw back the heads which are driven out of the range of the blows.

Daily work of a
plough.

A plough drawn by a pair of bullocks, working in ordinary soil, will plough about four *kandls* (1,800 square yards or about three-eighths of an acre) in a day. If the soil is hard and stiff, half this will be a good day's work. In heavy rice-land the wear upon the bullocks is so excessive that they never last more than three years, and it is not unusual for cattle harnessed to the plough to be seized with vertigo, and to fall dead before the yoke can be released from their necks. The bullocks are very small, like all hill cattle, and an inferior pair can be purchased for as little as Rs. 12.

Employment of fe-
male labour.

Generally, the women in the lower hills take no part in agriculture. They confine themselves to the domestic occupations of making bread, fetching water, &c., and all the field work devolves upon the males. About Kangra the population consists of a lower caste strictly agricultural, and here the women work as hard, if not harder, than their husbands. The men drive the plough and the harrow, sow the seed, and thresh out the corn, and the women carry out and distribute the manure, crush the cobs, weed the fields, and carry home the harvest.

Manure, and rota-
tion of crops.

In the description of the use of manure and the system of rotation of crops as practised in the district, which was furnished for the Famine Report of 1879 (page 253), it was stated that of the irrigated land 61 per cent. was constantly and 21 per cent. occasionally, of unirrigated land 82 per cent. constantly and 18 per cent. occasionally, and of total cultivation 71½ per cent. constantly and 17 per cent. occasionally manured; that of irrigated lands 60 per cent. bore two and 4 per cent. three crops, and of unirrigated 10 per cent. bore two crops annually; and that the average weight of manure per acre was 150 maunds on land constantly and 55 maunds on land occasionally manured.

However indifferent the hill people may be to the advantages of thorough ploughing and careful weeding, they are fully alive to the value and importance of manuring their lands. Their rule appears to be that, if manure is available, other tedious precautions may be disregarded; while if manure be wanting, the task of coaxing the soil into fertility is hopeless. The dung-heap stands at a decent distance from the homestead, generally in the corner of a field, and all the refuse of the household is diligently carried to the

store. At night the floor of the cattle-pens is strewn with a litter of grass or branches of trees, which in the morning is collected and thrown upon the dung-heap. If travellers halt near the homestead, the offal of their camp is brought to account, and no pains are spared to augment the stock of artificial manure; the contents of the heap are distributed over the fields once in every six months. Land nearest to the cottage, in which generally the finer sorts of produce are grown, receives the most, and yields a double harvest every year. Some outlying fields will occasionally go without: but no soil will maintain its productive powers for more than three crops without artificial stimulus; and in distant fields, too far for carriage, the only alternative is to leave the renovation to nature by allowing a rest.

More valued than all other classes of manure is the dung of sheep and goats. When winter sets in, and the Chambá mountaineers descend with their flocks upon the valleys of Kangra, the people contest with each other who shall house the shepherd and his flock, and a cultivator will give two or three rupees a night for the advantage of having the sheep folded upon his land. Night after night the shepherd changes his ground, and before the harvest is sown reaps a little fortune without the smallest exertion or cost. (See further, Section B). Rotation of crops is one of the first lessons which nature teaches the husbandman, and probably there is no agricultural system in the world where this principle is neglected. Even in the rice-growing district of Kangra, where every recurring year presents a monotonous surface of rice, there are minute changes imposed by experience and recognized in practice. The field that bears one variety of rice this year will be sown with another in the next, and a third in the year after that. Sugarcane is followed by cotton, and cotton by maize, before sugar will recur again. But the supplies of seed are drawn everlastingly from the same store. The agriculturist of these parts has no idea of extending the principle of rotation and of giving his fields the benefit of new seed imported from a distance.

The large proportion of *dofasli* or land yielding two harvests in the year is a striking feature of the Kangra cultivation. Of the area under crops in the year, 46 per cent. or nearly half yielded two harvests; and if we take certain *parganas* or *talúkas* separately, the proportion is much higher; for instance, in *pargana* Kangra it is 70 per cent., in *talúkas* Pálam 73 per cent., in *Sánta* 73 per cent., and in *talúka* Rihlú 78 per cent. These three *talúkas* contain the long and wide valley upon which you look down from Dharmasála. In this valley, if the mountain areas attached to some of the villages are excluded, the fields which do not produce a double harvest are exceedingly few and far between. In some highly cultivated villages a custom has come down by which certain fields are left fallow for the autumn harvest to give the cattle some place to stand induring the rains. Under native rule this custom was enforced, whether the proprietors of the fields reserved agreed, or no. A suit to enforce it, brought by the majority of landholders in a village, came before Mr. Lyall during Settlement: the small minority who owned the fields pleaded that it was hard that they should be prevented from turning their land to the best account

Chapter IV, A.
—
Agriculture and
Arboriculture.
Manure, and rotation
of crops.

Double cropped land,
and fallows.

Chapter IV, A.

Agriculture and
Arboriculture.Doublecropped land,
and fallows.

for the benefit of others: the petitioners replied that the ownership of these fields had always been subject to this condition; that the old fixed demand in grain, upon which the present field assessments are based, was lighter on them on the same account; a jury, to whom the case was submitted, found in favour of the enforcement of the custom. The great autumn crop in this valley is rice. In *talukas* Pálam and Rihlú it occupies 78 per cent. of the total acreage under autumn crops, and the percentage would be much higher if certain lands in the *taluka*, but not in the valley, were excluded. The spring crop on these lands consists almost entirely of wheat, barley (or mixtures of the two) and flax. More than half the whole wheat and barley, shown as grown in the district on *dofasli* lands, belong to the *Kángra pargana*, and nearly four-fifths of the flax. These *dofasli* crops of wheat, barley, and flax in the *Kángra* rice-lands are very poor; they do little more than supply the proprietors with enough oil and flour for their own household consumption. Of the *dofasli* acreage for the whole district wheat, barley, grain and mixtures of them (known as *bera* or *goji*) occupy 94 per cent. in the spring, and rice and maize 90 per cent. in the autumn harvest. Of the *ekfasli* acreage the same crops occupy 92 per cent. in the spring, and only 62 per cent. in the autumn harvest. There is less rice of course in *ekfasli* lands, which are almost all unirrigated.

Principal staples.

Crop.	1880-81.	1881-82.
Kangni ...	3,552	3,027
China ...	2,654	4,138
Mattar ...	748	1,020
Másh (Urd) ...	24,716	20,201
Múng ...	200	471
Masúr ...	2,007	2,880
Ahar ...	1,031	701
Turnerio ...	1,021	1,620
Coriander ...	163	163
Ginger ...	70	63
Chillies ...	207	210
Other drugs and spices ...	40	70
Linseed ...	5,065	7,150
Mustard ...	3,500	3,075
Til ...	0,775	0,000
Tára Mra ...	28	812
Hemp ...	5,872	0,003
Kasumbh ...	550	411
Tea ...	0,805	0,988
Other crops ...	0,800	12,003

Table No. XX shows the areas under the principal agricultural staples. The remaining acres under crop in 1880-81 and 1881-82 were distributed in the manner shown in the margin. The older, but more accurate areas of the Settlement measurements are given in the next paragraph and its appended table (pages 154, 155). The following is a list of the principal agricultural products of the district.

Rabi Crop (Spring).

	Vernacular.	English.	Botanical.	REMARKS.
1	Kanak ...	Wheat ...	<i>Triticum vulgare</i> ...	Cereals.
2	Jau ...	Barley ...	<i>Hordeum hexastichon</i> ...	
3	Chola ...	Gram ...	<i>Cicer arietinum</i> ...	
4	Mahr or Masúr ...	Lentil ...	<i>Ervum lens</i> ...	Pulses.
5	Matar, Kalau ...	Pea ...	<i>Pisum arvense</i> ...	
6	Sen ...	Bean ...	<i>Faba vulgaris</i> ...	Oil-seeds.
7	Saron or Sarson ...	Rape-seed ...	<i>Sinapis diehotoma</i> ...	
8	Alsi ...	Flax ...	<i>Sinapis glauca</i> ...	
9	Kasumbh ...	Flax ...	<i>Linum catharticum</i> ...	A dye.
10	Ora or Rai ...	Mustard ...	<i>Carthamus tinctorius</i> ...	
			<i>Sinapis ambrosiaca</i> (Ramp- phila.)	

Kharif Crop (Autumn).

Chapter IV, A.

Agriculture and
Arboriculture.
Principal staples.

	Vernacular.	English.	Botanical.	REMARKS.
1	Dhān ...	Rice ...	<i>Oryza sativa</i> ...	Cereals.
2	Chall, Kokri ...	Maize ...	<i>Zea mays</i> ...	
3	Mandal ...	Millet ...	<i>Pennisetum coracana</i> ...	
4	Soak or Chandra ...		<i>Panicum frumentaceum</i> ...	
5	China ...		<i>Panicum miliacum</i> ...	
6	Mangai ...		<i>Panicum italicum</i> ...	
7	Kodra ...		<i>Paspalum scrobiculatum</i> ...	
8	Soyool Batoo ...	Amaranth ...	<i>Amaranthus anardana</i> ...	
9	Bares Katoo ...	Wheat ...	<i>Triticum vulgare</i> ...	
10	Jowar ...	" ...	<i>Sorghum vulgare</i> ...	These two cereals are grown only towards the plains.
11	Bajra ...	" ...	<i>Pennisetum typhoides</i> ...	
12	Māh ...	" ...	<i>Phaseolus radiatus</i> ...	Leguminous plants, the seeds of which are split and used as food (dall.)
13	Māngi ...	" ...	<i>Phaseolus aureus</i> ...	
14	Moth ...	" ...	<i>Phaseolus aconitifolius</i> ...	
15	Arhar, Kundi or Dhiagra ...	" ...	<i>Cajanus bicolor</i> ...	Ditto.
16	Bong ...	" ...	<i>Dolichos sinensis</i> ...	
17	Kulth ...	" ...	<i>Dolichos uniflorus</i> ...	Ditto.
18	Kapāh ...	Cotton ...	<i>Gossypium herbaceum</i> ...	
19	Khamandi ...	Sugarcane ...	<i>Saccharum officinarum</i> ...	Oil-seed.
20	Til ...	" ...	<i>Sesamum orientale</i> ...	
21	Sann ...	" ...	<i>Crotalaria juncea</i> ...	Fibre used for cordage.
22	San Kokra ...	" ...	<i>Hibiscus cannabinus</i> ...	
23	Haldi ...	Turmeric ...	<i>Curcuma longa</i> ...	Ditto.
24	Kachār ...	" ...	<i>Curcuma sp.</i> ...	Ditto.
25	Adra ...	Ginger ...	<i>Zingiber officinale</i> ...	Ditto.
26	Shakarkandi ...	" ...	<i>Solanum tuberosum</i> ...	These are three varieties of edible tubers.
27	Karshān Gaudiali, and Arbi ...	" ...	<i>Colocasia himalensis</i> ...	

Miscellaneous and Garden Plants.

Post or Afim ...	Poppy ...	<i>Papaver somniferum</i> ...	Cultivated in a few plants here and there for home consumption.
Tamāku ...	Tobacco ...	<i>Nicotiana glauca</i> ...	
Dania, or Bā ...	Coriander ...	<i>Coriandrum sativum</i> ...	Seeds used for alternities, seasoning, &c.
Saf ...	Anise ...	<i>Pimpinella anisum</i> ...	
Kasbi ...	" ...	<i>Chicoreum sp.</i> ...	Used as a pot-herb.
Sowa ...	Fennel ...	<i>Foeniculum panmarium</i> ...	
Pigli ...	Peepsicum ...	<i>Capsicum frutescens</i> ...	Cucurbitaceous plants.
Podina ...	Mint ...	<i>Mentha viridis</i> ...	
Maichi ...	Cardamum ...	<i>Alpinia cardamomum</i> ...	
Joanl ...	" ...	<i>Ligusticum ajowan</i> ...	
Mithra ...	Favus-greek ...	<i>Trigonella fenum-græcum</i> ...	
Oharr Gaudali ...	" ...	<i>Luffa acutangula</i> ...	
Gis ...	" ...	<i>Luffa pentandra</i> ...	
Dāl ...	" ...	<i>Luffa</i> ...	
Gadi ...	" ...	<i>Luffa</i> ...	
Karela ...	" ...	<i>Momordica charantia</i> ...	
Petha ...	" ...	<i>Cucurbita pepo</i> ...	
Tākin Kadā ...	" ...	<i>Cucurbita maxima</i> ...	
Khira ...	Cucumber ...	<i>Cucumis sativus</i> ...	
Kharbāza ...	Melon ...	<i>Cucumis melo</i> ...	
Pandāl ...	" ...	<i>Trichosanthes anguina</i> ...	
Kakri ...	" ...	<i>Cucumis melo</i> ...	
Disingun ...	" ...	<i>Solanum melongena</i> ...	
Alā ...	Potato ...	<i>Solanum tuberosum</i> ...	
Māli ...	Radish ...	<i>Raphanus sativus</i> ...	
Pāz ...	Onion ...	<i>Allium cepa</i> ...	
Chah ...	Tea ...	<i>Thea viridis</i> ...	

Chapter IV, A.
Agriculture and
Arboriculture.
Area under crops.

The table on the opposite page shows the area under the several crops as ascertained at Settlement (1867.) The *dofasli* area has already been discussed at pages 150, 151 under the heading "Rotation of Crops." Taking the whole cultivated acreage, without distinction of *dofasli* and *ekfasli*, in the spring wheat alone occupies near 60 per cent., and wheat, with barley, gram and mixtures, 93 per cent.; and in the autumn rice and maize occupy 78 per cent. The proportions which these two last crops bear to each other vary in each *talúka* according to the proportion of irrigated and unirrigated area.

No other crops deserve notice for the amount of acreage which they occupy. Those most remarkable on other accounts are safflower, *sarson*, and tobacco in the spring, and sugarcane, turmeric, cotton, hemp, *tl*, and *kachálú* in the autumn. The cultivation of safflower seems to have extended of late years; five-sixths of the whole crop, by present returns, appear to be grown in the Hamírpur and Núrpur *parganas*, and the remaining one-sixth comes almost entirely from *talúka* Mángarh, which Mr. Barnes mentions as its chief locality. *Sarson* appears to be grown for sale in parts of Hamírpur and Núrpur, and mostly for domestic use in Kangra and Dehra. The acreage under tobacco is very considerably greater than that shewn in the returns: crops usually grown in small patches are apt to be overlooked in filling in the kind of produce for each field. Most tobacco is grown in parts of the Haldán of Dehra, and in river-side lands in Hamírpur. Dehra has much the least sugar, but more than half the whole amount of cotton. Hamírpur has the most sugar, and more cotton than Kangra and Núrpur together. Hemp and *tl* are mostly grown in Núrpur and Hamírpur, Dehra having but little, and Kangra next to none. More than three-fourths of the turmeric is raised in Hamírpur, and the other fourth almost entirely in Núrpur. Of the *kachálú* more than four-fifths belong to Hamírpur, and nearly all the rest to Kangra. The *báres*, *siul* and *thang*, all belong to the highlands of Bugháhal; the poppy mostly to Núrpur. The total area under cultivation is thus arrived at:—

			Area.
Area under crops, as shown in table	...	...	581,593
<i>Bahan</i> or fallow during the year	...	...	86,215
Total under crops and fallow	...	...	667,808
Deduct half <i>dofasli</i> area	...	...	184,719
Cultivated area remaining	...	...	483,089

Wheat and barley.

Wheat and barley are grown in all parts of the district. Of wheat there are several kinds, of which the bearded and the beardless, the full white and the flinty red varieties are the most common. Wheat grows most luxuriantly in the *talúkas* of Mori Rájgiri and Nádanu, where the soil of the tertiary hills seems congenial to it. The black wheat barley is largely grown in the Upper Biás Valley and in Láhaul and Spiti, and yields a fine crop. The produce on the granitic soil of the upper valleys, on the other hand, is always poor and thin. Barley flourishes in the Dehra *tahsil*, and all along the base of the snow range. The ripening of harvest takes place later than in the plains, and varies with the elevation. The crops in the outer ranges will be yellow and ready for the sickle, while

Area of crops of each kind for the year of Settlement Survey of 1867.

Area of crops of each kind for the year of settlement 1907-8																									
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20						
TABLE.																									
Wheat (kanak).	Barley (jav).	Gram (chakola).	Wheat or barley mixed, or gram with barley (baya or gopi).	Maize (kalli).	1. Pea (Malliar or Kalam).	2. Bean (Bem).	Sareen (rape-seed).	Ahi (flax).	Karambi (safflower).	1. Ono or Miti (maize).	2. Soy (lami).	3. Jona (apple), 4. Turia (apple), 5. Jona (apple).	Roppy (pot).	Khat garden produce or (pigeon, khat, or bean).	Tobacco (kamak).	Mileon (kharbuz).	Total.	Rice (dhan).	Maize (challi) or maki.	Mandi or kandi (millet).	Sole or share of chandras (millet).	Kangra or Baysa (mille).			
122,288	30,526	7,415	4,317	1,388	202	3,431	3,863	831	430	27	81	617	106	184,930	88,389	78,313	2,098	977	977	10	10	10			
38,508	24,808	4,209	6,430	1,069	127	2,258	747	1,212	285	27	45	433	142	86,182	42,338	31,210	4,083	977	977	10	10	10			
180,803	63,225	18,845	10,847	2,456	419	5,759	4,710	1,983	720	49	120	1060	307	270,012	131,217	109,623	7,691	4,014	4,014	20	20	20			
Total acreage under crops in both baricats of the year																									
NOTE.—In the default acreage column the total for each kind of crop is given exactly with that for the year. The discrepancy, which is small, has been caused by the transfer in making this general statement of some crops to other, which ought to have been shown under rice. This mistake is due to the fact that in this district certain crops are not crops in one part of the country and other crops in another according to elevation.																									
KHALIF.																									
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20						
1. Gird or bala (am-grah).	2. Baras or Kalam (chuckwheat).	3. Chitra (millet).	Tarai or share (n-millet).	Mak (pulses).	Mung, moth, arhar, or dander, knudi, long (pulses).	Kil or bardi (a-pulses).	Cotton (kapas).	1. Fugacane (kam-fal).	2. Bhakar-kandi.	1. Son or mandan (hemp).	2. Bantak.	Kachar (wild gin-ner).	Adrak (ginger).	Kachali (gandals or wari).	Khat vegetables & garden produce.	Guamhar & khat.	Red pepper (pipal).	Thi (wasmam hndi-gram).	Bhang (Indian hemp).	Pomatoes (Aid).	Cloves (quinnas).	Tea.	Kotra (millet).	Total.	Grand Total.
18	2,376	2,167	984	2,158	2,158	4,988	11,638	4,988	1,138	4,988	338	338	338	338	338	338	338	338	338	338	338	338	338	338	338
1,432	2,147	6,213	2,013	2,013	2,013	2,013	2,013	2,013	2,013	2,013	2,013	2,013	2,013	2,013	2,013	2,013	2,013	2,013	2,013	2,013	2,013	2,013	2,013	2,013	2,013
...
Total acreage under crops in both baricats of the year...																									

Chapter IV, A.
Agriculture and
Arboriculture.
Wheat and barley.

the fields about Kangra are quite green; and in the lower portion of the valley will be cut and carried a month before the grain is matured at Palam. From the beginning of April till the end of May is a succession of harvest times, and in the remote *talúka* of Bangáhal barley (wheat is here unknown) does not ripen till July. Wheat and barley are frequently sown together,* and the produce of the mixed crop is usually reserved for local consumption, the unmixed grain being sold for exportation.

Minor Spring Crops.

Of minor spring crops, the most important are: gram, lentils, peas, oil-seeds (including flax), tobacco and safflower. Gram is never grown in the *talúkas* of Kangra and Dehra, but is confined to the less favoured soils of Núrpur and Hamírpur. In the *talúkas* first named its place is taken by lentils, and field peas and beans. There is a belief, current in the hills, that a gram-field attracts lightning; and certainly after a thunder-storm, whole fields may be observed to be scorched and destroyed as if by fire. Gram is often sown in the same field with wheat or barley, or with the field pea, but in these cases the produce is easily separated. The ears of wheat or barley overtop the gram, and can be reaped independently, though the wheat cannot afterwards be separated from the barley. Peas and gram are plucked and winnowed together, and subsequently sorted by a process of shaking upon a tray, when the round pea rolls to one side, and the angular gram remains on the other. Sarson (mustard) is grown universally as an oil-seed, being for the most part confined to fields in the immediate neighbourhood of the family homesteads. Flax, which is valued solely for the sake of the oil extracted from its seeds, no use being made of the fibre, is grown in the Kangra valley. Small care is bestowed upon its cultivation, the seed being simply thrown upon the ground between the stubbles of the newly cut rice. The crop is very poor but suffices to supply oil for local use. The oil has the peculiar property of drying. Safflower is grown in the Hamírpur and Núrpur *talúkas* and also in *talúka* Mángarh of Dehra.† Haripur is famous for its safflower, and Mángarh is its chief locality. Elsewhere in the hills the people grow only enough for their own wants: but Mángarh supplies all the dyers of the neighbourhood. The safflower thrives best on upland soils, and is sown by itself. Planted sparingly and carefully weeded it attains a great size. Tobacco is grown in the Haldán of Dehra and in river-side lands in the Hamírpur *talúka*. Mr. Lyall believes the acreage under tobacco to be considerably understated in his returns. It appears for the most part to be grown in small patches. The leaf is considered to be wanting in pungency and flavour; and those who can afford it prefer to purchase tobacco from the plains.

Rice.

Rice is the staple product of the upper Kangra valleys,‡ where is combined the abundance of water with high temperature and a peculiar soil which favours its growth. It is grown also in the irrigated

* These mixed crops are known as *bera mira* or *gaji*.

† Mr. Lyall remarks that the cultivation of safflower seems to have extended since Mr. Barnes wrote.

‡ In *talúkas* Palam and Rihlá rice occupies 78 per cent. of the total acreage under autumn crops and the percentage would be higher were certain hill lands which belong to these *talúkas* excluded.

parts of Dehra and Núrpur, where the produce, though inferior to that of Kángra, is still of a good quality. Coarser kinds of rice are also grown without irrigation in the more elevated portions of the district. The people recognize upwards of sixty varieties of rice. The most esteemed kinds are—*begami*, *basmali*, *ghúwa*, *nakanda*, *kamádih* and *rangari*. Each of these varieties has its special locality. Thus Rihlú is famous for its *begami* and Pálm for its *basmali*. These are the finest rices. Of the coarser kinds grown in the Kángra valley, the best known names are *kathiri* and *kolhena*; and of the inferior produce of unirrigated lands *rora*, *kalúna*, *dhákar* &c. On land which can command irrigation, the rice is not sown till the beginning of June. In districts dependent upon rain, the seed is thrown into the ground as early as April, and the later the season of sowing the less chance of the crop reaching maturity. The harvest time is during the month of October.

There are three methods of cultivation. The first and simplest, called *bátar*, is where the seed is sown broadcast in its natural state; on unirrigated lands this is the universal method. In the second method the seed is first steeped in water and forced under warm grass to germinate, and then thrown into the soil, which has been previously flooded to receive it. This method prevails wherever water is abundant, and is called *nach* or *lunga*. Under the third system, called *ér*, the young rice about a month old is planted out by hand at stated intervals in a well flooded field. This practice involves much labour and is seldom followed, except in heavy swampy ground where the plough cannot work. The yield, however, of transplanted rice is always greater than under either of the other methods. The growth of weeds in the rice fields is very rapid; but the people have a simple and most effectual mode of ridding themselves of them. About the month of July, the crop, weeds and all, is deliberately ploughed up. Immediately after the operation, the whole appears utterly destroyed; but the weeds alone suffer, being effectually exterminated by this radical process, while the rice springs up again more luxuriantly than ever. This practice is called *holdna*, and the crop is worthless which does not undergo it. Rice is always sown by itself and never mixed. The grain is separated from the husk by the use of the hand pestle and mortar; women are usually employed upon this labour, and when working for hire, receive one-fourth of the clean rice as their wages. Rice has a very extensive range. In Kángra proper, it is seen as high as 5,000 feet above the sea; and in Kálu in the valley of the Biás it grows as high as 7,000 feet.

Maize, though of less commercial value than rice, is perhaps of greater local importance. It grows everywhere throughout the hills, and appears to flourish as well as in a tropical climate. At 7,000 feet or at 1,500 feet it is the favourite crop of the people, and for six months of the year, forms their common staple of food. Although superseded in the valleys by rice, there is always a little plot of maize around the cottages of the peasantry which is reserved for themselves, while the rice is disposed of to wealthier classes. To the uplands maize is an admirably suited crop. It is very hardy, requires little rain, and is rapidly matured. In sixty days from the day of sowing the cobs are fit to eat. But it will not keep, as

Chapter IV, A.
Agriculture and
Arboriculture.
Rice.

Maize.

Chapter IV, A.
Agriculture and
Arboriculture.
Sugarcane.

weevils attack it in preference to any other grain, and it is a popular saying that "the life of maize is only a year long."

Sugarcane is largely grown about Kangra, and its cultivation is gradually extending. Some parts of the Pálam valley, 3,200 feet above the sea, are famous for the cane they produce. In Núrpur and Dehra the plant is rarely met with. In *talúkas* Náduun and Rájgir, a portion of every holding is devoted to sugar. There are several varieties, of which the best known are *chám*, *aikár*, *kandári*, and a juicy variety called *pona*, which is grown only for eating. The quantity produced in different parts of the district is very unequal. The *talúks* of Núrpur and Dehra are dependent upon importations, while Pálam and Náduun supply the neighbouring parts of the Mudi principality. The cane, although less thick and luxuriant in its growth than in the plains, contains a larger proportion of saccharine matter. The molasses of the hills is notoriously sweeter and more consistent than that of the plains. The juice is expressed by the usual machine, consisting of cylindrical rollers revolving one above the other, the motive power being usually a team of four bullocks. In the wilder hills, towards Datwál and the Sutlaj, a very rude and primitive method of extracting the juice is in force called *jhandar*, the cane being compressed by the sudden closing of two frames of wood worked by the hand without other motive power.*

Cotton.

Cotton is cultivated in all the *talúks* except Kangra,† but the yield does not equal the consumption. It is sown in April and ripens about November.

Millet.

Various kinds of millet, especially *mandal*, *kangni*, and *sardk*, are grown on all the upland soils, and form an article of food among the people. *Mandal* (*Elevine corocana*) is specially valued for its property of remaining good for any length of time, as no insects attack it. The common millets of the plains, *báfra* and *jowár*, are here almost unknown, and are to be found only in those parts which touch upon the plains. Buck-wheat is confined to very high elevations. It is common in the upper parts of Kúlu: but in Kangra proper is cultivated only in the remote *talúkas* of Bangáhal. It is eaten by the people, but makes a bitter unpalatable bread. *Chína* (*Panicum milliaccum*) is usually eaten boiled like rice. A little is grown in Núrpur; but it is commonest at high altitudes on the slopes of the snowy ranges.

Autumn pulses.

Of the various autumnal Legumes, *máhi* (*Phaseolus radiatus*) is the most esteemed. It also has the property of resisting insects. In Kangra it is not generally grown, but the people sow it along the thin ridges which divide their rice-fields. *Kulthi*, the poorest pulse of all, is cultivated on high mengro soils. *Máhi* and *kulthi* are frequently grown together. When once mingled they cannot be

* As to the cost of preparing the sugar, the following note occurs at page 59 of Mr. Lyall's Settlement Report:—"It is calculated in making account of working expenses that it takes twelve men and twelve oxen to work a sugarpres, cauldron, &c. The owner of the plant, whether he be the proprietor or tenant, charges for wear and tear of the press and cauldron respectively two or three *kacha sers* of *gúr* the day."

† It is most common in Dehra.—Lyall.

separated. *Mdh* and maize, or *mdh* and *mandal* are also commonly grown together and reaped separately.

Turmeric is reared in parts of the Hamírpur, Delhra and Núrpur *tahsils*. It is cultivated on low, moist soils, and also in the low valleys of outer Seoráj on the Satlaj, and requires much care and manure. It is planted in May like the potato, by pieces of the root, and is not matured till the end of November. The tubers are then taken up and dried, partly by the action of fire and partly by exposure to the sun. It is considered quite as remunerative a crop as sugar, and has this advantage, that it occupies the soil for six months only. A few localities supply turmeric for the consumption of the whole district. There is another variety of this plant called *kachúr* (*Curcuma zerumbet*.) It is grown over the whole district, but in very small quantities, as its uses are limited. The root is of a pale yellow, warm and aromatic like turmeric, but bitter. It is given as a carminative medicine internally, and applied on the skin as a plaster to remove pains. A powder made from the dry root is used by the natives in the *Holi* festival. A third variety (called *sudarsen*) is grown simply for the sake of its black round seeds, which are strung together and sold for necklaces at the Jawála Mukhi fair.

Potatoes, introduced into the district shortly after the annexation, have now acquired a place among the staple products of the higher hills. They are extensively cultivated in Seoráj and Wazírí Lag in Kúlu. Mr. Lyall has the following paragraph upon the subject :—

“The cultivation of the potato in the villages on the slopes of the Dháola Dhiár has much increased since Mr. Barnes wrote, and it can no longer be said that ‘the potatoes they rear are very small and poor.’ I have nowhere found larger or better ones than those grown in the small level places where the flocks are penned for the night (*goths*), in the hanging forests or grassy slopes of the Dháola Dhiár, at elevations of from 7,000 to 11,000 feet. The introduction of the potato has, in fact, given a greatly increased value, not only to these *goths*, but also to all culturable land above 5,000 feet elevation. The fields round the Gaddi peasants’ houses, which formerly produced at the best only maize, wheat, or barley, barely sufficient to feed the families which owned them, now produce a very lucrative harvest. The Gaddis express this by saying ‘the potato has become our sugarcane. It is becoming more and more appreciated by the natives as an article of food, but the consumption is restricted by the high price which it fetches in the European cantonments. A large part of the crop is exported every year to the plains. The acreage under potatoes, shown in the produce statement, is considerably under the mark. The error appears to be in *talúka* Rihlú, in which it is clear to me that a part of the acreage under potatoes has been omitted or ascribed to other crops.”

The cultivation of China grass was experimentally introduced into the district in 1863 by Mr. J. Montgomery, who still perseveres with the attempt to make his venture pay. The plant grows rapidly and well, and the texture produced is excellent. But the process of manufacture is expensive, and is at present hampered by want of funds. A company was formed in 1871 to supply the

Chapter IV, A.

Agriculture and
Arboriculture.

Turmeric.

Potatoes.

China Grass.

Chapter IV, A.
Agriculture and
Arboriculture.

necessary capital, but owing to preliminary difficulties no great progress has yet been made. Ultimately, however, it is not improbable that the enterprise will prove successful. Colonel Pasko, the Deputy Commissioner of the district, reports that "there are great facilities for the extension of the cultivation." The mode of cultivation is very simple; and, seed or cuttings once sown, the plant is reared with little expense or trouble, the stalks springing up season after season from the same roots.

Cinchona.

The cultivation of cinchona was introduced into the district in 1862 (?) by Major W. Nassan Lees, and at one time there were four plantations having a promising growth of young trees, while in 1868 there were as many as 84 acres under cinchona. Subsequent experience, however, has shown that at certain seasons of the year the climate is too dry, and the plantations have in consequence been abandoned.

Tea.

The growth and present position of the tea industry is described at length below in Section O of this Chapter. The line of country within which tea can be profitably cultivated appears to be a very narrow one. It is only on, or not far back from the foot of the Dhāola Dhār range that the rainfall is sufficient, and at the height of 5,000 feet the yield of leaf falls off from want of warmth. The proper elevation appears to lie between 3,000 and 4,500 feet, and tolerably level fields with a good depth of soil are required. High cultivation of a small acreage has been found to pay much better than less elaborate farming on a larger scale. The tea now made is probably superior to that produced in any other part of India. The demand for it has been steadily increasing, and much is now bought up by natives for export *via* Peshāwar to Kābul and Central Asia. In 1867 Mr. Lyall wrote:—

"It is only within the last three or four years that the tea estates have fairly turned the corner, and begun to substantially repay the great amount of capital and labour expended on them. The improvement visible in the circumstances of the poorer peasants and labouring classes in the neighbourhood of the tea plantations is very remarkable, and is thoroughly appreciated by the people themselves. The old village aristocrats, the *lambardārs*, *patiwāris*, and Rājputs or Brāhmins of good family, are often, no doubt, inclined to regret former days, when there were no greater men than themselves in their townships; but their younger sons and poor relations get employment as overseers, accountants, or tea-makers, so that in fact all classes have their share in the general improvement of means. I expect that in a short time a great number of the proprietors of the small estates near the plantations will find it to their interest to sell their lands and trust entirely to service on the tea-gardens for a livelihood."

Minor crops.

Ginger is cultivated across the Bías, in Sibā and Channar of *pargana* Haripur. It is a different species from the ginger of the Simla hills. The root is smaller, the colour red, and the fibre more delicate and palatable. The poppy, although one of the staples in *pargana* Kūln, is very partially cultivated in Kāngra. Formerly every cultivator would grow a few plants to furnish a little opium in case of need at home. But now, owing to the fear of our excise laws, it is seldom seen. The coriander, anise, capsicum, mint, fennel, fenugreek, &c., are raised all over the district in small

quantities as condiments, seasoning, carminatives, &c. There is an endless variety of gourds, pumpkins, cucumbers, &c., which during the season of the rains are trained on bamboos or bamboo frames, or allowed to climb over the thatch of the cottage. The melon is reared on the banks of the Bías. The radish is grown in gardens, and forms a favourite vegetable. About Nádaun it attains a great size,—a single root frequently weighing eight pounds. The onion and carrot are far less common. Hindús eschew these vegetables. Musalmáns and the lowest castes of Hindús alone tolerate them. The colonies of Kasbmírs at Nárpur and Tiloknáth cultivate the cabbage and cauliflower around their houses, and are extremely fond of them.

Chapter IV, A.

Agriculture and Arboriculture.

Minor crops.

Table No. XXI shows the estimated average yield in pounds per acre of each of the principal staples as shown in the Administration Report of 1881-82. The average consumption of food per head has already been noticed at page 60. The total consumption of food-grains by the population of the district as estimated in 1878 for the purposes of the Famine Report is shown in maunds in the

Average yield. Production and consumption of food grains.

Grain.	Agriculturists.	Non-agriculturists.	Total.
Wheat ...	263,323	344,218	607,541
Inferior grains ...	2,891,525	681,030	3,572,555
Pulses ...	300,432	178,044	478,476
Total ...	3,455,280	1,166,953	4,622,233

margin. The figures are based upon an estimated population of 743,882 souls. On the other hand the average consumption per head is believed to have been over-estimated. A rough estimate of the

total production, exports, and imports of food-grains was also framed at the same time; and it was stated (page 151, Famine Report) that while a *lakh* of maunds of rice was annually exported, nine *laks* of wheat, maize, gram, and other pulses were annually imported, the trade in both directions being with Ludhiána, Hoshiárpur, Jalandhar, Gurdáspur and Amritsar. Mr. Barnes gives the following statement, showing the quantity of seed required for an acre of land in the case of the principal articles of agricultural produce, in comparison with the outturn of a harvest considered by the people to be "abundant."

Rates of seed and produce.

Season.	Name of Crop.	Quantity of seed to the acre.	Outturn.	Proportion of outturn to seed.	REMARKS.
Spring ...	Wheat ...	Seeds. 20½	Maunds. 2½	11 fold	"These figures are drawn from averages, and I think are near the truth. Counting the grains on a single plant the returns are extraordinary; from one seed of rice I have counted nearly 1,100 seeds and from one stem of maize near 900 grains."—Mr. Barnes.
	Barley ...	25	0½	8 "	
	Gram ...	21	9½	18 "	
Autumn...	Rice ...	Seeds. 41	Maunds. 14½	13½ fold	
	Maize ...	8	8½	4½ "	
	Mah (Phaseolus) ...	5½	2	15 "	

Chapter IV, A.

Agriculture and
Arboriculture.

It is improbable that Mr. Barnes gave the above figures without sufficient data. It will be noted, however, that his estimate of the outturn in the case of wheat and rice (the only items which admit of immediate comparison) considerably exceeds the rates shown in Table No. XXI, which is compiled from the Government returns for 1881-82.*

Arboriculture and
forests.

Table No. XVIII shows the area of the several forests of the district which have been declared under the Forest Act, together with the degree of protection extended to each; while Table No. XVII shows the whole area of waste land which is under the management of the Forest Department. The original tenure of waste and forest lands, the action taken by us at Settlement, and the existing rights of the village communities, have been fully discussed in Chapter III (pages 108—112), while the rights of graziers are described below in Section B, and Government rights in waste are briefly summarised at pages 112—114. Except in the instances noted below, there has been no demarcation in this district of waste lands and forest as the property of Government. There are four forests in *talukas* Kulohn, Garhi, and Gangot of *pargana* Delhra, in which the soil as well as trees belongs to Government; they are named Sántala, Náwan, Saddáwan, and Bakárhla; the first two contain *chil*, pine and young *sál*, the two last bamboo, *dhon*, *kainál*, &c. These were demarcated as Government *rakhs* by Mr. Christian, Settlement Officer of Hushiárpur, but immediately afterwards the tract was transferred to the Kangra district, and the Settlement completed by Mr. Barnes. The demarcation was not undone, and the land was described in the records as Government property, but this was qualified by the recognition of certain rights of common belonging by custom to the men of the surrounding hamlets. There are also one or two other demarcated forests of this kind in *taluka* Mahál Mori. For want of another name they may be called forests, but they are of small extent, and contain only poor bush and jungle. The following note on the forests of the district has been kindly furnished by Colonel W. Steunhouse of the Forest Department:—

Kúlu forests.

"In the Kangra district there are five *parganas*, namely, Kúlu, Hamirpur, Delhra, Núrpur and Kangra. The forests in the first four only are under the Forest Department, those in the Kangra *tahsil* being under the Deputy Commissioner. The forests in the Kúlu *tahsil* were transferred to the management of the Forest Department by Punjab Government letter No. 13, dated 9th January 1873. Kúlu is surrounded on the north, north-west and east by gigantic mountain ranges, which rise to a height of nearly 22,000 feet, and separate the head waters of the Bías river and its tributaries from the sources of the Rávi in Bará Bangáhal, of the Chenáb in Láhaul, and of several feeders of the Satlaj in Spiti and Basáhir. On the west, Kúlu is bounded by the Mandi State, and on the south by the Satlaj river. It includes the Rái of Kúlu's *jágir* in Wazíri Rápi. The upper limit of arborescent vegetation in Kúlu is formed at about 12,000 feet by the alpine birch (*Betula bhajpatra*), generally with an undergrowth of the large-leaved rhododendron (*Rhododendron campanulatum*); up to

* These are for the whole district, including Kúlu and Láhaul; Mr. Barnes' figures are for Kangra proper only.

13,000 feet the small juniper (*Juniperus callichiana*), forms dense patches of low scrub on dry slopes. Associated with the birch and forming extensive forests below it, is the Himalayan silver fir (*Abies Webbiana*), also *karshu* (*Quercus semicarpifolia*). In the region of the silver fir are found the large Himalayan maple (*Acer casium*) and the bird cherry (*Prunus padus*). As we descend into the valleys, the Himalayan spruce (*Abies Smithiana*) makes its appearance, first associated with the silver fir, and lower down either pure or with a mixture of *deodār*; associated with the silver fir and spruce is found the blue pine (*Pinus excelsa*), frequently forming patches of pure forest at high elevations. In the region of the spruce are found a large variety of deciduous trees, such as the Indian horse chestnut (*Æsculus indica*); the large-leaved elm (*Ulmus scallichiana*) the mulberry (*Morus serrata*); and the walnut (*Juglans regia*). In the region of the spruce and silver fir is frequently found the yew (*Taxus baccata*) and the small hill bamboo, Nargāl (*Thamnocalamus spathiflorus*). The smaller hill bamboo (*Arundinaria falcata*) is common at the bottom of valleys, and in ravines in the region of the *Pinus longifolia*.

"We may thus distinguish in Kālu the following forest regions: (1st) birch; (2nd) silver fir and the *karshu* oak; (3rd), spruce. The fourth region may be styled that of *deodār* (*Cedrus deodara*), the upper limit of which in Kālu is about 8,000 feet, and the lowest natural *deodār* is found at an elevation of a little over 5,000 feet. Several deciduous trees, besides the horse chestnut and large-leaved elm, are common in the *deodār* region, namely, *khirk* (*Celtis Australis*), and four species of *rhus* (*R. vernicifera*, *R. Punjabensis*, *R. succedanea*, and *R. semialata*). Here and there groups of the poplar (*P. ciliata*) and of the hill *tin* (*Cedrela serrata*) are found in the *deodār*-producing forest. At the same elevation as *deodār*, but chiefly in the vicinity of villages, is found *mohru* (*Quercus dilatata*), and in some places *ban* (*Quercus incana*). At the bottom of the Bías valley are found islands and stony reaches covered with alder (*Alnus nitida*), often accompanied by the small-leaved elm, (*marn*). The *chil* tree (*Pinus longifolia*) is only found to any large extent on the Pārbatti, Sainj and Tirth, tributaries of the Bías river. On the Pārbatti, *Pinus longifolia* forms considerable forests, in which it is often associated with *deodār* and *kail* (*Pinus excelsa*), and ascends to 7,000 feet. The *deodār* localities and the cultivated lands in Kālu generally intersect or adjoin each other, which makes forest conservancy a difficult task.

"The rights of the State in the forests of Kālu have already been fully described above in Section D of Chapter III. The forest rights of the Kālu *samindārs* are very large. They may exercise the following rights, subject to rules issued by Government: (1), to graze cattle, sheep and goats; (2), to take trees for manufacture of agricultural implements and domestic utensils, for the construction and repair of dwelling houses, cattle and grass-sheds and other agricultural buildings, for the construction and repairs of temples, and of buildings, attached to temples, for the ark of the *deodār*, and other such purposes, for the cremation of the dead, for fuel, and for charcoal, for smelting purposes, for tanning, and such like purposes; (3), to take the following articles of forest produce: (a), grass of all kinds for fodder, thatelng, rope-making, and other domestic and agricultural purposes; (b), flowers, ferns, plants for medicinal, domestic and agricultural purposes; (c), brushwood for fencing and other purposes; (d), branches of trees of certain kinds for fodder, manure, hedges, and for making charcoal; (e), fallen leaves for manure; (f), leaves and bark of certain trees and shrubs for tanning, incense, rope-making, medicinal and other purposes,

Chapter IV, A.
—
Agriculture and
Arboriculture.
Kālu forests.

Chapter IV, A.
Agriculture and
Arboriculture.

Kûlu forests.

(g), dry wood for fuel, torches and other purposes; (h), fruits and roots for food, washing, dyeing, medicinal and other purposes; (i), splinters of stumps of certain trees, for torches and manufacture of oil; (j), bamboos for basket-making and other purposes; (k), stones, slates, earth, clay for building, plastering, for manufacture of earthen vessels, mill stones and other purposes; (l), wild honey. These rights are attached to the cultivated and assessed land, and may only be exercised in proportion to the area cultivated and the revenue paid or assigned, and only for the *bonâ fide* agricultural and domestic purposes of the right-holders, and may not be sold except with the land to which the rights appertain; nor may any forest produce thus obtained be sold except bamboos, flowers, fruits, medicinal roots and any other article specially exempted by rule. The Râi of Kûlu has certain rights in the Wazîrî Rûpî forests which lie within his *jâgir* in Kûlu.

"*Deodâr* timber is the chief article of export from the Kûlu forests. It is brought out of the more accessible forests in the form of logs, and from those more remote, in the shape of sawn timber, such as broad or narrow-gauge sleepers or other scantlings. The logs are conveyed by slides, and launched at the commencement of the rains into the Biâs or its tributaries. The sawn pieces are carried by coolies to the nearest floating stream, and launched at the end of the rains to avoid loss by floods. Logs and scantlings are collected at Nâdaun and other catching depôts, whence they are rafted to the Wazîr Bhular sale depôt. The average yield of the Kûlu forests is at present small, being limited to from 300 to 400 *deodâr* trees annually, giving an outturn of about 30,000 cubic feet of timber, which at an average of 12 annas a cubic foot realizes Rs. 22,500 at the Wazîr Bhular sale depôt where the timber is generally sold to applicants at fixed rates and occasionally by public auction.

"The demarcation and settlement of the Kûlu forests is now progressing towards completion. There will be four classes of forests in Kûlu for which the requisite rules and record of rights are being prepared—

	Square miles.
(1). Reserved forests to be managed under Chapter II of the Forest Act, about ...	20
Protected forests of the three following classes to be managed under Chapter IV of the Forest Act—	
A.—DEMARCATED FORESTS—	
(2). First class areas, for which a full record of rights will be prepared, about ...	36
(3). Second class areas, for which a less detailed record of rights will be prepared, about... ..	350
B.—UNDEMARCATED FORESTS—	
(4). Forest areas comprising those not included in the above classes, about	100
Total forest area in Kûlu, about	506

Hamîrpur forests.

"The Hamîrpur *tahsil* lies at the south-east corner of the Kangra district, and is bounded on the north by the Dehra and Kangra *tahsils* and the Biâs river, on the east by the Mandi State, on the south by Bilâspur and the Satlaj river, and on the west by the Hushîarpur district. It includes the *jâgirs* of the Râjas of Nâdaun and Kollêhr, and part of the Râja of Lambêgrâon's *jâgir*. The country is very hilly and broken up by several main ridges, more or less parallel and continuous, and running generally from north-west to south-east. Between these higher ridges the country consists of undulating low hills intersected by numerous streams which find their way either into the Biâs or the Satlaj rivers. The highest of the main ridges is called the Sola Singhi,

which rises to 8,896 feet and forms a sort of backbone, separating in a general way the Nādaun *jāgīr* and Khālsa villages in *tahīla* Nādaunta from the Kotlehr *jāgīr* and Khālsa villages in *tahīla* Kotlehr. The only valuable forests in Hamirpur are composed of *chīl* (*Pinus longifolia*), and are mostly situated on the main ridge and in the broken country between that ridge and the Sola Singhi range. They are thickly stocked with well grown trees; and though there are comparatively few trees of large size left, they are sufficient to show what these forests once did and can produce if properly managed. They are rather far from the Bías and Satlaj rivers, but will yield a fair revenue when the price of the standing trees has been fixed with reference to the cost of carriage to the nearest floating stream, as recently sanctioned by Government. Very few trees have hitherto been sold owing to the prohibitive price of Rs. 8 per tree, and almost the only revenue is derived from the collection of grazing dues from the Gaddi shepherds and sales of grass in the *trihais* or closed forests. The preliminary demarcation of 16,330 acres, or about 25½ square miles of forest in the Hamirpur *tahsil*, was carried out in 1882, and has received Government sanction, but a separate record is to be prepared for each forest, describing the nature and extent of the rights held therein. The demarcated and undemarcated forests are to be managed as protected forests under Chapter IV of the Forest Act and rules framed in accordance therewith. At present the Hamirpur forests are managed under the Hill Forest Rules of 1855 and the Kangra Forest Rules of 1859.

"Proprietors and occupants of land may exercise the following forest rights within the boundaries of their own villages and where they have prescriptive rights in other villages also, subject to certain conditions—(1), grazing their own cattle and cutting grass; (2), lopping of certain trees for fodder and manure; (3), collection of dry leaves for manure and other purposes; (4), fuel for marriages, ceremonial feasts and cremation, and for making charcoal; (5), brushwood for hedges; (6), wood for torches; (7), cutting certain trees without payment and other kinds on payment for agricultural and domestic purposes; (8), collecting the leaves and bark of certain trees for tanning and other purposes; (9), collection of fruits, roots, honey, &c.; (10), removal of stones for building, &c.; (11), setting nets for the capture of hawks on certain ridges. In Hamirpur, where in many places there is nothing but *chīl* forest, the people have the special right to get *chīl* trees unfit for building purposes free of charge for marriages, burning the dead, charcoal, and agricultural implements.

"The right in the soil of the forests and waste lands belongs to the village communities, but Government retains the proprietary right in the trees and the right to close a portion of each forest in rotation, with a view to its preservation, reproduction and improvement. The forests in the *jāgīra* above mentioned are managed by the Rājas, but Government has a right to a certain share of the forest revenue, and controls the management of the Nādaun and Kotlehr forests. The principal forest in the Lamlāgarān *jāgīr*, called the Naghan, was separately demarcated at the Settlement as the full property of the Rāja. In the Nādaun *jāgīr* the *chīl* forests are much honeycombed by cultivation, and are only of value for local requirements. The *chīl* forests in the Kotlehr *tahīla* are more extensive and more valuable, though somewhat inaccessible. The principal forest revenue in Kotlehr is at present derived from a well preserved and thickly stocked bamboo forest near the Satlaj river. The selling rates vary from Rs. 6-4-0 to 4 per hundred for green bamboos, and Rs. 3-8-0 to Rs. 2 per hundred for dry bamboos, according to distance from the river and the quality of the bamboos.

Chapter IV, A.

Agriculture and
Arboriculture.
Hamirpur forests.

Chapter IV, A.
Agriculture and
Arboriculture.
Hamirpur forests.

"*Chil* trees in Hamirpur have not hitherto been extracted by Government agency, but are sold standing in the forest, where the purchaser saws them up into *karis* or house-rafters of three different lengths, namely, 16 feet, 12 feet and 8 feet. The sawing costs about Rs. 4-4-0 per score, the floating in the tributaries of the Biás and Satalaj about Rs. 1-8-0 per score, and the rafting down the main river to the markets in the plains about Rs. 2 per score. The rafters have to be carried by coolies from the forests to the nearest floating stream, and the cost of this carriage of course varies according to distance. The price obtained in the markets varies from Rs. 25 to 30 per score all round. The forest tracts in the Hamirpur *tahsil*, as well as those in the Dehra and Núrpur *tahsils* of the Kángra district, were made over to the charge of the Forest Department by orders conveyed in Punjab Government letter No. 249F., dated 10th July 1872, to the Secretary to Financial Commissioner, Punjab.

Dehra forests.

"The Dehra *tahsil* may be described in a general way as occupying both sides of the valley of the Biás, from Nádaun in the Kángra district to near Talwára, where the Biás first touches the Hoshiárpur district. North of the Biás the country is much broken up by irregular ranges of hills, the most conspicuous of which is the Kálidhár ridge, which rises to 3,728 feet. The general direction of these hills is, as in the rest of Kángra proper, from north-west to south-east. To the south of the Biás river the valley is shut in by the Sola Singhi or Jaswan range, and its numerous spurs which spread out and descend from the central ridge, which is between 3,000 and 4,000 feet high, to the Biás river, a distance of about ten miles. The Dehra *tahsil* includes the *jágirs* of the Rájás of Goler and Sila on the right and left banks of the Biás river, about ten miles below Dehra. The forests in the Dehra *tahsil* consist partly of *chil* (*Pinus longifolia*), and partly of other trees, such as *kemba* (*Odina woderi*); *kalam* (*Stephegyne parvifolia*); *dhaui* (*Anogeissus latifolia*); *jaman* (*Eugenia jambolanum*); *amaltus* or Indian laburnum (*Cassia fistula*); *khair* (*Acacia catechu*); *bahera* (*Terminalia bellerica*); *kamal* (*Mallotus philippinensis*); *sirin* (*Albizia julibrissin*); *kilnea* (*Wrightia tomentosa*); *keor* (*Holarrhena antidysenterica*); *bil* (*Egle marmelos*); *amla* (*Phyllanthus emblica*); *chilla* (*Casuarina tomentosa*); *sonna* (*Ougeinia dalbergioides*); *kakran* (*Pistacia integerrima*); *kara* (*Bauhinia variegata*); *kninth* (*Feronia elephantum*); *ambara* (*Spondias mangifera*); and a variety of other trees and bushes. There is also a sprinkling of bamboos (*Dendrocalamus strictus*) in some of the miscellaneous forests, and of *sal* (*Shorea robusta*) in one or two places; but the last mentioned is at its extreme natural limit, and never attains any large size.

"In 1875 an agreement was made with certain village communities in the Dehra *tahsil* whereby they gave Government 48 blocks of forest since declared reserves under Section 84 of the Forest Act, and aggregating 11,067 acres or about 17 square miles, in full proprietary right. Government on their part surrendered the right to close any part of the remaining forest or waste land within the village bounds, and agreed to give the village community a third share of the forest revenue derived therefrom. The area of unassessed waste lands, including unreserved forest areas and exclusive of roads, *nallas*, rivers and village sites, is estimated at about 110 square miles. Except where modified by the mutual agreement above mentioned, the rights of Government and of the people in the Dehra forest are very much the same as in Hamirpur, already described, the only difference being that in Dehra, where inferior species of trees abound, *chil* is not granted, as in Hamirpur free of charge. *Chil* timber is the principal forest product exported from the Dehra forests, and the mode of sale and extraction is

similar to that adopted in Hamirpur except that one or two of the more accessible forests have occasionally been worked by departmental agency. The forests in the *jagirs* of Goler and Siba, which are composed of *chil*, bamboos and miscellaneous trees, are managed by the Rájás, subject to the control of the Forest Department, Government being also entitled to a certain share in the forest revenue.

"The Núrpur *tahsil* occupies the north-west of the Kangra district, and has the Chamba State to the north, Gurdáspur on the west, the Hoshiárpur district to the south, and the Dehra and Kangra *tahsils* to the east. The Ohakki river flows along its west boundary to its junction with the Bías river, which forms the south boundary of the *tahsil*. A high ridge, called the *Háthidhár*, 5,000 feet high, and other lower ridges shut Núrpur out from Chamba. The country, like the rest of Kangra proper, is very hilly, particularly towards the north, but becomes less so towards the south. The forests in the Núrpur *tahsil* are like those in Dehra, composed partly of the *chil*, pine, and partly of miscellaneous trees of the kinds already specified, to which may be added *simál* (*Dombax ryalabaricum*); *dhaman* (*Grevia oppositifolia*); *chamror* (*Ehretia larcia*); *kangu* (*Flacourtia ramontchi*); *ber* (*Zizyphus jujuba*). There is a well stocked bamboo forest called Dhamtál on the Ohakki stream opposite Pathánkot, and there are scattered patches of bamboo in some of the other forests.

"In Núrpur also forest reserves were taken up by Government in 1874. Under agreements made with the village communities concerned, 16 blocks of forest, aggregating 9,710 acres, or about 1½ square miles, were thus obtained in full proprietary right, and this arrangement received Government sanction. The unreserved waste lands, including the unreserved forest areas, are estimated to be about 140 square miles. The rights of the State and of the villages in Núrpur are similar to those in Dehra. *Chil* timber and bamboo are the chief forest products. The former is sold standing in the forest, and brought out in the form of house-rafters. Bamboos from the Dhamtál forest are cut and brought to a depôt near the forest by departmental agency, and are sold at the depôt at the following rates: large bamboos, Rs. 6-4-0 per hundred; bed sticks, Rs. 4-12-0 per hundred; small bamboos, Rs. 1-12-0 per hundred; and walking sticks, Rs. 1-2-0 per hundred. The cost of cutting and carrying to the depôt is Rs. 1-0-0, 0-12-0, 0-6-0 and 0-4-0 per hundred for the four classes of bamboos above mentioned, respectively. The annual yield of the Dhamtál forest is about 50,000 bamboos.

"The lofty Dháola Dhár range, about 15,000 feet high, separates Kangra from Chamba, and forms the north boundary of the Kangra *tahsil* from west to east, as far as the *tahika* Bangáhal, where the boundary line strikes north at right angles across this high range, and takes in the mountainous basin at the source of the Rávi river in Bará Bangáhal. East of the Kangra *tahsil* lies Kála and Mandi, south the Hamirpur and Dehra *tahsils*, and west the Núrpur *tahsil* and the Chamba State. Besides the Dháola Dhár range there are several low ridges more or less continuous and parallel to the main range, and also other ridges crossing the intervening valleys. One of the highest of these lower hills, called Pathiár, where a ruined fort stands, is 4,603 feet high. Most of the forests are situated on the Dháola Dhár range and its spurs. The highest are principally composed of Himalayan silver fir (*Abies Webbiana*). The alpine oak (*Quercus semicarpifolia*) comes next in order as you descend, and further down the Himalayan spruce (*Abies Smithiana*). Lower still the common hill oak (*Quercus incana*) and *Rhododendron arboreum* are the principal trees. On the lowest slopes and spurs, *chil* (*Pinus longifolia*) is generally the prevailing species, but in some

Chapter IV, A.

Agriculture and Arboriculture.

Núrpur forests.

Forests in the Kangra *tahsil*.

Chapter IV, A.
Agriculture and
Arboriculture.

Forests in the Kángra tahsil.

places oak (*Quercus incana*) predominates. Forests of greater or less extent are also found scattered over the rest of the Kángra tahsil, and are chiefly composed of *chil* and miscellaneous trees. In the small forest of Andreta, a few miles from Baijnáth, the principal tree is *sal* (*Shorea robusta*) of small size.

"In 1880-81 a total forest area of about 100,000 acres, or 156 square miles, was demarcated in a preliminary manner in 79 blocks in the Kángra tahsil, mostly on the main range. Draft rules have been since prepared by the Forest Settlement Officer for the management of the forests in the Kángra district, exclusive of Kálu, and these rules have received the general approval of Government, subject to further elaboration and adaptation to the different tahsils, and to necessary modifications. The forests, both demarcated and undemarcated, are to be managed as protected forests under Chapter IV of the Forest Act. A separate record is to be prepared for each demarcated forest, describing the nature and extent of the rights therein in accordance with clause 3 of Section 28 of the Act, and the needful notifications and rules will be issued. The forests in the Kángra tahsil have not yet been transferred to the charge of the Forest Department, but are under the direct management of the Deputy Commissioner of Kángra. The Hill Forest Rules of 1855 and the Supplementary Kángra Forest Rules of 1859 have hitherto been acted on. Under these rules 117 pieces of forests, aggregating 17,837 acres, have been closed and preserved. The area of undemarcated and unassessed forest and waste lands in the Kángra tahsil, excluding roads, nullas, rivers and village sites is estimated to be about 690 square miles.

"The property in the soil throughout the forests belongs to the village communities; but by clauses 4 and 44 of the administration papers for Kángra proper, referred to in paragraph 191 of Mr. Lyall's Settlement Report, 'all trees growing wild or planted by Government in common waste are asserted to be the property of the State, with reservation of the rights of use (*bartan*) belonging by custom to the landholders of the villages and others. It is also mentioned that conservancy rules have been from time to time framed by Government for the protection of the trees and the regulation of the exercise of the rights of use, and that these rules are binding on the landholders till altered by Government. Again, in clauses 26, 27 and 28 it is declared that common waste of the nature of forest cannot be divided except with permission of Government, which may be refused in the interest of forest conservancy. Again, in clauses 40 and 41 it is declared that common waste cannot be broken up for cultivation, or enclosed or transferred by sale, &c., without permission obtained by application to be presented at the tahsil, and that permission may be refused, in case there are trees on the land either absolutely or until payment of their value, and that persons taking possession without permission may be ejected by Government.'

"The forest rights of the landholders are very much the same as those already detailed regarding the Hamirpur tahsil. Priced trees unfit for building purposes are given for agricultural and domestic purposes free of charge only when there are no unpriced trees available.

"There is little or no timber export from the Kángra tahsil, the forests being too far away from the Bías river, and the existing selling rate for *chil* trees, namely Rs. 8 per tree, being prohibitive; but there is a large local demand by the *samindárs*, tea-planters and other residents in the Kángra valley for building purposes, tea boxes, firewood, charcoal, &c. The trees are sold as they stand in the forests at low rates to those in the position of *samindárs*, whether Natives or Europeans, provided the wood is required for their own domestic or agricultural use. The *samindári* rates for *chil* and oak per tree are at present as follows: *Chil*, Rs. 1-0-0; oak,

Rs. 0-8-0 and 0-4-0. These are the trees mostly used, but there is a considerable demand for the spruce pine also, which grows in rather inaccessible places and is sold to any one at 4 annas per tree."

Chapter IV, B.
Live-Stock.

SECTION B.—LIVE-STOCK.

Table No. XXII shows the live-stock of the district as returned at various periods in the Administration Report. A pair of ordinary plough-oxen may be bought for Rs. 24. Buffaloes, which are chiefly valued for their milk, cost as much as Rs. 30 per head. The average value of a camel is Rs. 80, and of a mule Rs. 90; while a donkey may be bought for Rs. 10, and ponies range in price from Rs. 15 to Rs. 60. Sheep and goats have an average value of Rs. 3. In a district like Kangra, where so large a proportion of the total area consists of mountain sides, useless save for grazing purposes, it may be supposed that pastoral pursuits occupy a peculiarly prominent position, and that rights of pasture are extensive and important. The rights possessed by the villagers in the waste attached to their estates have already been fully discussed in Chapter III. The following pages contain a very complete description, taken from Mr. Lyall's Settlement Report, of the herdsmen and shepherds proper of the district, their customs and rights, and the dues paid by them.

Live-stock.

The indigenous breed of kine is small but strong. The cows give very rich milk, but not a large quantity of it. Attempts were made to improve the breed by the introduction of Government bulls from Hissar. The result has been unsatisfactory. In Kulu there was a large number of fine half-bred young stock; but unfortunately most of these died during the outbreak of rinderpest in the years 1880-81-82. The permanent difficulties in the way of improvement are the unsuitability of climate, the scarcity of good fodder and the apathy of the peasantry. Sheep and goats form the wealth of the pastoral tribe of the Gaddis. The Kulu sheep and goats, though not so fine as those of the Gaddis, are hardy and of good quality. There are no Government rams in the district. The only cattle fair that takes place in the district is at Banjar in innor Seoraj. It is held about the middle of May in each year, and at it a considerable number of sheep and goats are brought to sale.

Cattle.

There are few horses in the district, and not very many mules. The ponies of Kulu proper are poor; but the Lahaul and Spiti animals are well known for their hardiness and spirit and sureness of foot. There are no horse fairs in the district.

Horses and mules.

The Government system has been in operation in this district for the last ten years, that is, Government donkey stallions have been located from time to time, and remained in different parts of the district; but, on the whole, it cannot be said that any appreciable progress has been made in mule-breeding so far. In scarcely any part of the district are mares kept for breeding purposes, and most of the mares that have from time to time been covered, belonged to private individuals or certain native gentlemen. In the Kulu sub-division, the Ladakh and Yarkand traders have to some extent availed themselves

Mule breeding operations.

Chapter IV, B.
 Live-Stock.
 Mule breeding operations.

of the Government stallions located there, but as the mares covered by them are taken back out of British territory, there are no means of judging of the results. As regards the mares covered in Kangra proper, it cannot be said that any perceptible progress has been made by the breeders in learning to rear their young stock on sound principles. The mules and ponies found in this district are, as a rule, kept for carriage purposes, and are of an inferior breed: moreover the owners have always shown indifference to all efforts towards the improvement of breed of these pack animals. The Assistant Superintendent of Horse-breeding Operations made a tour through these parts in 1883 with the special object of judging of the capabilities of Kangra as a horse-breeding district. He was favourably impressed with the chances of success in the Kulu sub-division, and had reason to be satisfied with the results which had already been obtained from the stallions that had been entrusted to the charge of private gentlemen in the Kangra and Núrpur *talúkas*. Steps are being taken to popularize the stallions and secure more tangible results by locating them at the head quarters of the Kulu, Kangra and Núrpur *tahsils* as soon as proper stabling accommodation has been provided for them, and in future they will be entrusted to such private individuals only as can be relied on to take proper care of them and utilize them to the best advantage. At present there are three Arab donkey stallions in Kulu, Kangra and Núrpur, the two former under the charge of European tea-planters, and the latter, under that of a native *jágrdár*. There have been no horse fairs in this district, nor have horse stallions ever been employed. A *salátri* is under training at the Lahore Veterinary School, and more are about to be sent.

Buffalo runs (*soóna*,
mhenhárá, dhár.)

The Gújars are the only people who make a trade of selling milk or *ghí* and keep herds of buffaloes: the few landholders of other castes who keep any are exceptionally wealthy men who require a great deal of milk for their own consumption. There are two kinds of Gújars in the district, *viz.*, the resident Gújar, who owns fields and a house, and pastures his herd in the neighbouring waste, and the *ban* or forest Gújar (of Jammú stock), who has no land or fixed home, and moves with his herd, spending his summer in a shed on the high ranges, and the winter in the woody parts of low hills. Some few of late years have spent the summer in the high ranges in *talúka* Rihlú, others have long done so in the high range in Chamba territory whence they descend in the autumn into *pargana* Núrpur. They are seldom seen in other parts of Kangra proper, except as passers-by on their way through Kulu and to Mandi. Gújars are not allowed to remain in Kulu.

Grazing dues on buffaloes formed an item of the *banwazíri* revenue; the rates differed in different *talúkas*, but everywhere the Gújar herdsman, whether also landholder or not, paid at heavier rates than persons of other castes. In some places the dues were charged only on milch cows at from ten to five *kachcha* seers of *ghí* for a Gújar, and two or less for a man of other caste; in other places the charge was per head on the whole herd, the Gújar paying one rupee per big and eight annas per small buffalo, and the other man four annas or two annas. In most of the old principal-

ities, the Rājas used to put all the woods in *thāk* (i.e., prohibition of grazing) for some three months of the year, that is for the rainy season. The village cattle could subsist at this season on the grass to be got off fallow fields and open grazing grounds. But this rule pressed hard on the Gūjars in the low hills, whose buffaloes rely greatly on leaves and twigs of trees; so the Rājas gave them *pattas* or grants removing the *thāk* from certain plots of forest in their favour.* The Gūjars call these runs of plots their *soāna*; they were the exclusive grazing grounds of the Gūjar's herd for the three months only till the *thāk* was removed from the rest of the forest, after which all the cattle of the village grazed over the whole forest indiscriminately. The Gūjar's right to his *soāna* was much like that of a man to his *kharetar*; it was an exclusive grazing privilege for a season only. He called his *soāna* his *icārist*, and no doubt his right, though a limited one, was as true a property as any other interest in land in the hills. It was held direct of the Rāja by *patta* like the landholder's fields, and descended from father to son.

In Goler and some other parts the practice of putting all the woods in *thāk* does not seem to have prevailed for the Gūjars here, though they often have sheds in the forest, and talk of their *soānas* in it, have no real *soānas*, i.e., no defined runs or plots into which no other person can drive his cattle during the rains. In fact they only exercise, in a greater degree, the same right of common, of grazing in the forest, which any other landholder enjoys. The wandering Gūjars, who spend the winter in Nūrpur, have not acquired any right or title to graze in any particular tract. They have a headman, who is recognised by the Chamba authorities, and who probably distributes the herds according to circumstances, and with the consent of the headmen of the Nūrpur villages. If a landholder, not a Gūjar, got a bit of waste or forest as a grazing ground for his buffaloes, he called it not his *soāna* but his *mhenhārā*. In Rājgirī some of the influential families hold *mhenhārās* which were assigned to their ancestors by the Rājas; they claim the exclusive grazing all the year round, not for three months only.

These *soānas* or *mhenhārās* are in the forests in the low hills, where the pasturage consists more of leaf and twig than of grass. On the Dhāola Dhār, or snowy range, at from 7,000 to 9,000 feet above the sea, there is much ground free of forest in which the most luxuriant grass springs up in the rains; the greater part is inaccessible or too precipitous for even a hill cow or buffalo to graze upon, but there are spots here and there to which the buffaloes or other cattle are driven up to graze in the rains. The name *dhār*, which is the general word for a high mountain range, in a narrower sense is applied to such a pasture ground; each run is called a *dhār* here, just as it would be called an Alp in Switzerland. Only regular herdsmen or rich men sent their cattle to the *dhār*, for it involved sending up a man or two to look after them, and constant coming and going with the milk. There was no system, as in Switzerland, by which a

Chapter IV, B.

Live-Stock.

Buffalo runs (*soāna*,
mhenhārā, *dhār*.)

* A Gūjar often got his *soāna* in the forest of a different *manza* from that in which he resided and held fields.

Chapter IV, B.

Live-Stock.

Sheep-runs, and
rights and customs
of shepherds.

village community sent up their cattle in charge of a common herdsman, but several branches of a family often united to do so. There were more *dháras* than were wanted in former times; many were occupied by herds belonging to persons who lived in *mauzas* far down in the valley. Any one who had influence, or who brought taxable buffaloes, would easily get a *dhár* from the local *kárdár*. Except in the case of a few *Gújars*, who held on steadily from generation to generation, it does not appear that any one acquired a *wárist* or prescriptive title to a *dhár*. Other families from time to time gave up keeping a herd, or did not send it up every year, or not to the same place, so the feeling of a *wárist* could not spring up.

The only shepherds in *Kángra* proper (excepting a few *Kaneis* who keep in *Bangáhal*) are to be found among the *Gaddis*, a race already described at pages 91—93. The other landholders keep no flocks, though nearly every man has a goat or two, and some own a few sheep. This has always been the case in *Kángra*, for the conditions of sheep-farming suit the *Gaddi* only. Snow and frost in the high ranges, and heavy rain and heat in the low, make it impossible to carry on sheep-farming on a tolerably large scale with success in any one part of the country. The only way is to change ground with the seasons, spending the winter in the forests in the low hills, retreating in the spring before the heat up the sides of the snowy range, and crossing and getting behind it to avoid the heavy rains in the summer. The shepherds' order of march cannot be given accurately; those who have to go far into the mountains for their summer-grazing start earlier, and are back later than the others; but the following dates are approximately correct, and will show what proportion of the year is spent in each kind of ground: At the end of November, or early in December, they arrive in their winter quarters in the low hills, where they remain something less than four months. By the 1st of April they have moved up into the villages on the southern slopes of the snowy range or onto *Himalaya*, and here they stay two months or more, gradually moving higher and higher till about the 1st June or a little later, when they cross the range and make for their summer or rainy season grounds in *Chamba*, *Bará Bangáhal*, or *Láhal*. After a stay there of three or three and-a-half months they re-cross the outer *Himalaya* about the 15th September, and again stay on its southern slope from two-and-a-half to three months, working gradually down till about the 1st December, when they are ready to move off again to the low hills.

The original home of the *Gaddi* race was on the head-waters of the *Rávi* river, in *Chamba* territory, to the north of the *Dháola Dhár* or onto *Himalaya*: the country behind that great range commonly goes by the general name of *Gaddoran* or *Gaddi* land; but for a long time past great numbers of *Gaddis* have resided (for a part of the year, or for the whole) and held land in that part of *Kángra* which extends along the southern slopes of the *Dháola Dhár* from *Boh*, in *talúka Rihlú*, to *Bír*, in *talúka Bangáhal*. At least three-fourths of those who live in *Kángra* have also shares in lands and houses in *Chamba* territory. Most of the shepherds to be found in

Kangra are of these families, which own land in both territories, but some, notably in Nūrpur, are subjects of the Chamba State only. All the well-to-do Gaddis in our territory own sheep and goats, some few families as many as a thousand head, many from three to four hundred. They talk of them as their *dhan*,—a use of the word which expresses the fact that the flock is the main source of their wealth. From about 800 to 1,200 sheep form a flock or *kandāh*: three or four men and several dogs accompany the flock which camps out night and day all the year round. If a man owns many head, he takes with him one or more *bowāl* or hired shepherds, but commonly the men with a flock are all of them part-proprietors; and if a man has very few head, he will not go himself, but get a friend or kinsman who is going to take them with his own. In former times the shepherd paid one tax for the winter grazing, another for the spring and autumn, and another for the summer: the rights and customs connected with the pasture grounds of each season were different. This is still the case to some extent.

To begin with the winter pasturage. There is not much of it: no good-sized patch of suitable wood or jungle will be found in the low hills, to which some shepherd does not resort in the winter.* There is little grass in these places, and what there is is very dry and coarse: the principal plants or trees on which the shepherds depend are—1st, *garna* (*Carissa diffusa*), a thorn bush, of which the leaves and twigs are eaten; and, 2ndly, the *basūti* (*Adhatoda vasica*), a small rank plant or shrub, which is avoided by cattle, but of which the sheep eat the leaves, and the goats the stem. These two are the green meats most relied upon by the shepherds: where they abound the *ban* or sheep-run is held to be a good one; but after them come the leaves of certain trees, viz., the *bāl*, the *kāngā*, the *kembā* or *kāmīl*, the *dhan*, the *khetr*, and one or two kinds of *bel* or tree-creeper. The pasturable country in the low hills is all divided among the shepherds. They call such a division or circuit a *ban*, adding of course a local name to distinguish it from the rest. A forest or jungle extending through several *mauzas* is often reckoned as one *ban*: so also a *ban* is often made up of plots of waste unconnected and scattered over the whole or greater part of a *talūka*. In the greater part of Kangra proper every *ban* is claimed by some Gaddi family as its *wārisi* or inheritance; the exception is in *pargana* Nūrpur, of which country the Gaddis commonly say that the *bans* there are open or free, and that there is no *wārisi* in them. The shepherds, like every one else who asserts a *wārisi* in Kangra, attribute the origin of their right to *patta* or grant from the Rāja or State. Some families have old *pattas*, others say they have lost theirs, but can prove possession for some generations.

What this *wārisi* in a *ban* amounts to is a question which has never been decided, and to which the parties interested cannot give a clear answer. In Mr. Lyall's opinion it was rather a *muqadmi*

Chapter IV, B.

Live-Stock.

Sheep-runs, and rights and customs of shepherds.

Winter *ban* or sheep-runs in the low hills.

Nature of the rights of shepherds claiming a *wārisi* in certain *bans* or sheep-runs.

* Some Gaddi shepherds drive their flock as far as the low hills in Hoshiārpur; a few go to the States of Mandi, Suket, and Bilāspur.

Chapter IV, B.

Live-Stock.

Nature of the rights
of shepherds claim-
ing a *wārist* in cer-
tain *ban*s or sheep-
runs.

or managership, like the *watan* of Southern India, than an exclusive right of grazing. In former days there were more woods and fewer flocks. An enterprising shepherd came across an occupied tract: he hung about the Rājā's court till he got access, when he presented a *nazar* or offering, and made his application. If his *nazar* was accepted, he got a *patta* authorising him to graze sheep in the place applied for. Armed with this *patta*, he set about forming a company of shepherds to join him in grazing the new *ban*. Next year, when the time came round to descend into the low country, the members of the company brought together their contingents of sheep and goats, and the flock was formed. The holder of the *patta* directed the course of the flock, and acted as spokesman and negotiator in case of quarrels or dealings with the people along the line of march.* He was recognized as the *mahlūndhī* or *malik kandaḥ*, that is, master of the flock, and the other shepherds as his *asāmīdā* or clients; but he never conceived the idea of demanding from his companions any payment in the way of rent. The obligation between him and his clients was in fact mutual, for though he had the *patta* for the *ban*, yet he was responsible to the Rājā for its being properly filled, and, moreover, he required the company of the other shepherds for protection and assistance. When the flock had settled down in its *ban* and the *banṭacārī* collector came to make the *ginkarī*, i.e., to count the head of sheep, and levy grazing fees for Government, the *mahlūndhī* was the man who dealt with him, but every man's sheep paid at the same rate.† In return for the extra trouble imposed on him, the *mahlūndhī* appropriated all the *mailānī*, that is, the money paid by land-holders for the sheep's droppings. In many parts of the low hills this manure is so much valued that the landholders are ready to give the shepherds food and drink for themselves and their dogs, and a rupee or more into the bargain, to induce them to pen the flock for one night on their fields. All the cash received in this way was and is by custom the perquisite of the *mahlūndhī*, but in some places there is no cash for him to take, only food and drink are given, which all share alike. Another perquisite of the *mahlūndhī*, which has failed of late years, was the price received for sheep or goats taken for the Rājā or local officials. These requisitions were frequent and involved a dead loss, as payments were made at the *hākīmī nirkh*, i.e., ruler's prices. Each man took his turn to supply these demands, and the nominal price paid went, by custom, to the *mahlūndhī*.‡

* Mr. Lyall has heard old shepherds say that down to British rule it was like running the gauntlet to convey a flock across the low country to its *ban*. Every petty official or influential landholder tried to exact something as the flock passed him; a mild man easily daunted had no chance, and the Gaddis picked out their ugliest customers for the work.

† In Mandi, Suket, and other Native States, it is generally the case that each winter *ban* is leased out year by year at a lump sum, by which means the necessity of counting the sheep and charging per head is avoided. But even in this case all the sheep in a flock pay equally, the lump sum is divided equally upon heads of sheep.

‡ The *wārist* of a *ban* generally takes the position of leader of the flock, so the title of *mahlūndhī* is commonly applied to him, but a man may direct a flock and be called *mahlūndhī* without having any claim to a *wārist* of the *ban*.

The above description proves that the interest in a *ban* of the *wáris* or holder of a *patta*, was of the nature of a *mugadmi*, or right of management only. The *wáris* was bound to fill the *ban*; if he did not, then, without doubt, it would have been handed over to another man or other sheep sent in by the *banwazir*. The *wáris* had perquisites, but he had also duties to perform; if he lost his sheep and no longer came to the *ban*, he did not get his perquisites, and after a time could not recover his position. There is an old saying to this effect, which is used in support of this argument; it runs as follows:—"no sheep no run." In Núrpur there are families which go every year with their sheep to the same *ban*, but they are not held to have a *wáris* therein, because the duties and perquisites of a *wáris* are not in their hands, but in the hands of the contractor of the Rája of Chamba. Within the last few years, owing to the increase in number and great rise in value of sheep, more than one *wáris* has seen his opportunity, and has begun to exact a fee from the other shepherds who graze with him. Four annas per hundred head is taken in this way in many places, and eight annas per hundred in Datárpur, *ziláh* Hoshíarpur, where the Government takes only one rupee per hundred instead of two rupees as in Kángra. But this is an innovation unauthorised as yet by any order of Government or decree of court, and in other respects the duties and perquisites of a *ban wáris* remain unchanged.

Mr. Barnes, in his account of the Gaddís, says: "Two rupees per every hundred sheep or goats are paid to our Government as pasturage tolls, and one rupee for a like number is paid for a similar privilege in Chamba." This is not quite accurate; the two per cent. is paid everywhere to our Government, but the one per cent. to the Rája of Chamba is paid only by the shepherds who graze in *pargana* Núrpur; and this one per cent., together with the *mailéni* or manure money, which the Rája also takes, is not collected, as might have been expected in Chamba, but in our territory, at the same time with the two per cent, but by a different agency. The explanation of this lies in the fact that the one per cent. is not paid really, as Mr. Barnes supposed, on account of grazing in Chamba,* but rather on the principle which he mentions in the same paragraph, whereby the Gaddís as *imprimis* subjects of Chamba, if fined in Kángra, used to have to pay another fine for the same offence in Chamba. The Rája gets the one per cent. in Núrpur only; and in that half of Kángra proper which lies to the east of the Boner and to the south of the Biás river he gets nothing; but in the country between the Boner and Núrpur he does get something, though not the one per cent. or anything nearly equal to it. This something consists of certain small sums of cash assessed on each *ban*, and paid without variation year by year by the shepherds in each *ban*. These *bans*, which pay a fixed tribute to the Rája, are nearly all in *talúka*

Chapter IV, B.

Live-Stock.

Nature of the rights of shepherds claiming a *wáris* in certain *ban* or sheep-runs.

Fee paid to the Rája of Chamba by shepherds grazing in one part of the district.

* It should be remembered that each *dhár* or summer grazing ground in Chamba pays a fixed lump sum rent to the Rája. The one per cent. therefore cannot be on account of the grazing in the *dhárs*. If it has any thing to do with grazing in Chamba, it must be on account of the grazing coming and going between the *dhárs* and the winter *bans*.

Chapter IV, B.

Live-Stock.

Fee paid to the Rájá of Chamba by shepherds grazing in one part of the district.

garh and other *talúkas* of the old Goler principality.* It may be asked why the Rájá does not take one per cent. or some equivalent from all the Gaddí shepherds if he claims it in virtue of his general suzerainty over the race, and not on account of the grazing in Chamba. Mr. Lyall cross-examined many Gaddís before he found any who could give him a satisfactory explanation, but he made out at last that the cause of the difference is as follows: The shepherds of the Núrpur *bans* who pay one per cent. are all pure subjects of Chamba, who have no homes in our territory, and pasture their flocks in spring, summer, and autumn in Chamba. The shepherds of the Goler *bans*, who pay a fixed tribute per *ban*, are, for the most part, men who have homes in both territories, but they either stay the summer in Chamba territory, or at least pass through it on their way to Láhaul. The shepherds of the trans-Boner and trans-Rávi *bans*, who pay nothing, are in many instances men who have homes only in British territory, and who spend the summer in Baugáhal or Kúlu, or go to Láhaul by routes which avoid Chamba territory. There is a tradition that originally all the shepherds paid to the Rájá, or that at least all were supposed to be bound to pay. The Núrpur shepherds, being completely under the Rájá's thumb, have never objected down to this day, but the others became gradually weakened in their allegiance, and at length openly refused to pay anything on account of their winter-grazing in Kángra. Hereupon the Rájá imposed a heavy fine: the Goler men to avoid the fine and future consequences, came to a compromise, and agreed to pay, not all that was demanded, but a light tribute instead. But the others stood firm, and would come to no terms; so the Rájá was compelled to content himself with realizing the fine from them as he could, and dropping the claim for the future.

Special arrangements in force among the shepherds who grazed in Núrpur.

In *parwana* Núrpur the shepherds, when they first descend from the high ranges, collect at Dháni under the Hátí Dhár, and at a place near the town of Núrpur. Here the Chamba Rájá's contractor meets them, and orders them off to the *bans*, so many to one, so many to another. Certain families always go to the same *ban*, but the contractor, at his discretion, sends outsiders to graze with them. The company told off for each *ban* keep their sheep together in one great flock till the time comes for the *ginkarí* or collection of grazing tax, after which they separate and each shepherd takes a line of his own.† The *mailáni* or manure money, taken before the *ginkarí*, goes to the contractor; after that date it goes to each individual shepherd. Sometimes the contractor agrees with the shepherds of particular *bans* to take one and a half or two rupees per

* There is a *náris* in these Goler *bans*, but Mr. Lyall quotes one case in which the *náris* has from neglect and poverty lost his title; since he has ceased to come, the Chamba Rájá's contractor has taken over the management, sending in sheep and collecting not the small tribute, but at Núrpur rates on head of sheep.

† Mr. Lyall has heard the shepherds in other part of Kángra abuse this Núrpur system of grazing as bad and wasteful, and attribute the fault to it to the want of a *náris* in each *ban* to keep order. In our country, they say, when the sheep reach the *ban* the big flock is divided at once into smaller flocks, each of which goes once for all into a recognized *bánt* or sub-division of the *ban*; each *bánt* is grazed very carefully, the lambs being kept in the van, the sheep in the centre, and the goats in the rear of the column.

hundred head in full of all claims, and not to ask for any account of the *maildñi*. Thus, in the Núrpur *bans*, the Rája's contractor is to some extent in the position held by the *wáris* in other *bans*. The contractor is always a Gaddi, and, for the time being, takes the position, not merely of a contractor, but also of headman of the shepherds. Some day or other the question may come up whether or no a family, which has, for a length of time, driven its flock to a certain *ban* along with that of the *wáris*, has or has not acquired a kind of tenant right,—a right to send in sheep in preference to any new man whom the *wáris* or the contractor might wish to put in instead. In Núrpur certain families confidently claim such a right. In other parts great difference of opinion would appear if the question was raised; but if long confederacy was proved, a court would not, in Mr. Lyall's opinion, have public feeling against it if it decreed such a right.

In coming and going between winter and summer grounds the shepherds spend some two months in the spring and three months in the autumn on the Kangra side of the outer Himalayan range, in what are familiarly called the *kandi dhárs*.^{*} A pasture ground for a flock in these high mountains is generally termed a *dhár*: in common parlance the word *goth* is also used, but it applies properly not to a pasture ground as a whole, but to the level places on which the flock is penned at night: there are often, therefore, three or four *goth* in one *dhár*. Each *dhár* has its local name and more or less recognized boundaries. There are also two classes of *dhár*—the one in the bare rocky ground above the line of forest, described in Rihlú as a *kowín* and elsewhere as a *nigáhr*; the other lower down in or among the forest, described as a *kundli* or a *gáhr*. These two kinds of *dhár* are not used at the same time, nor are the flocks in either for the whole five months. For instance, in the autumn the flocks cross the range from the Chamba side early in September, and spend about ten days in the *kowín*, hence they descend in to the *kundli* and stay there some five or six weeks; when the crops are cut and cleared off the fields below, they leave the wastes and descend first to the upper hamlets, and then to those in the valley: they stay a month or more in these parts, finding pasturage among the stubble or in the hedge-rows, and are penned every night on some field for the sake of the manure. Much the same course is followed in the return journey in the spring.

In former times the shepherds paid a due to the native government on account of this spring and autumn grazing under the name of *langokarú*, i.e. crossing tax. Each *dhár* (if occupied by flock) paid one or two *gonts* and the fleece of a sheep. They were collected by a village official known as the *dárkar*, who was always a Gaddi and was entitled to take certain perquisites from the shepherds. In Pálam these dues were an item of the *banwazíft*, but in Santa or Rihlú they seem to have been collected with the land rents by the village *kardár*. Until the *langokarú* was abolished, there was some rough management of the *dhárs*; certain shepherds were told off to

Chapter IV, B.

Live-Stock.

Special arrangements in force among the shepherds who grazed in Núrpur.

Spring and autumn pasture grounds on the southern slope of the Dháqla Dhár.

^{*} The *kandi* villages are those along the side of the great range from Boh to Bir, some fourteen or fifteen in all; they contain all the Alpine country in Kangra proper, excepting that part of *taluka* Bangáhal which is shut off from it by high ranges.

Chapter IV, B.

Live-Stock.

Spring and autumn
pasture grounds on
the southern slope
of the Dhāolā
Dhār.

each *dhār* : regular comers claimed a right to occupy the same ground year by year. But since Settlement, that is, since no tax has been levied, all the *dhārs* have been free : the same families of shepherds come as before, but they tumble in as they can, the first comer occupying any ground he chooses. This is an accepted fact in all the *kandī* villages, except Kaniāra and Narwārā. In these two, which contain many *dhārs*, a *wārist* or title to some (not all) of the *dhārs* is claimed, and seems to be admitted. This *wārist* is of two kinds :—the one a title to pasture, the other, in practice at least, only a title to manure. For instance, in these two villages, certain families of shepherds claim certain *dhārs* as their own, meaning that they have an exclusive right to graze their flocks in them in the autumn. Other families, not shepherds, also claim certain *dhārs* as their own, meaning thereby, however, only that any flock which occupies them is bound thereby to spend some days and nights in manuring their rice-fields. All the flocks, when they descend into the valley in the autumn, spend some time in sitting on the fields, but, except in these cases, the shepherd is free to agree to sit on any man's land he pleases : whether he is also free to leave the village at once without sitting on the land is a moot point : the general feeling is that he ought to halt a certain time for the good of the village, and with rare exceptions he always does so. In going up in the spring the *dhārs* are all free even in Narwārā and Kaniāra : there was always this distinction between spring and autumn pasturage of the *dhārs*, even in former times when they were all under official management.

Summer pasture
grounds of shepherds.

Most of the Gaddī shepherds who are to be found in autumn, winter, and spring in Kāngrā proper, have their summer or rainy season *dhār*, or sheep-run, in Chamba territory. These summer *dhārs* are always of the higher class, that is, above the limits of forest on the bare heights, which at other seasons are covered with snow. They are held at a fixed cash rent direct of the Rāja of Chamba, and not of the village or township in whose bounds they lie, but sometimes the shepherd is also bound, by custom, to pen his sheep several nights on the village lands, or to present a sheep for sacrifice at the village shrine, to be there consumed in a feast by the villages. There is, however, one exception to this rule, that the *dhārs* are held direct of the Rāja in the case of the village of Kūkti at the head of the Bharmāor valley, which is surrounded by large tracts of waste. The Kūkti men boast that they have always held of the Rāja the lease for all the Kūkti *dhārs* with power to admit what shepherds they please, and they do not admit that the Rāja could now lawfully alter this arrangement. They claim in fact a kind of corporate property in the *dhārs*, but only *quoad* the sheep-grazing ; for the same tract the Rāja leases the right of netting and snaring musk deer direct to Bangāhal men or other outsiders.

In most of the *dhārs* some shepherd family claims a *wārist*, but, as in the case of the winter *dhār*, the flock in a *dhār* commonly belongs to several families and not to the *wāris* alone. In Chinota and most of the Cis-Rāvi country, when the shepherds make up the accounts of common expenses in the *dhār* the *wāris* pays 5 per cent. less than

his proper share;* but across the Rāvi, in Bharmaur, and again in Lāhāul no such deduction is made, and all pay alike. The association in fact is a brotherly one, no rent or fee being given or taken. Everywhere, however, stray sheep are the perquisite of the *wāris*, or of the *mahléndhī*, who is as a rule of the *wāris* family. In hurried marches over the passes on the snowy range it often happens that one or two sheep or goats are left behind, or get mixed up in another flock. This would happen oftener, but for the intimate acquaintance with his charge which is so admirable in the Gaddī shepherd; he knows every sheep or goat out of a flock of many hundred by sight, and has a name for him, founded on some peculiarity indistinguishable by other eyes but his own; he soon misses one which has strayed, just as a captain might miss a soldier of his company. The dogs are of little or no use in driving; they are powerful and often ferocious, and are good for keeping off bears, leopards, and other wild beasts, but they want the intelligence and education of the Scotch collie. Leopards will follow a flock for days watching in their cowardly fashion for a safe chance of pouncing on a straggler. Bears, if they do become carnivorous, are bolder, and will sometimes charge into a flock by day or night in face of dogs and shepherds. The latter never carry a gun to protect the flock or supply themselves with game, because they have a feeling that it would be unmanly or unlucky to do so. The local divinities or demons, who haunt each mountain, would, they think, revenge the blood of the *feræ nature* by bringing some misfortune on the flock. For instance, the flock might be seized with a panic or stampede in crossing a glacier, and rush headlong into an open crevasse; Mr. Lyall has heard of 700 sheep being lost at once in this way; or a goat might set a rock moving on a precipitous hill side; he has seen several sheep killed thus in an instant.

The Chamba *dhārs* had to be noticed though they are not in Kangra proper, or even in British territory. The Lāhāul *dhārs* will be described in the chapter for Lāhāul and Spiti, to which they belong. The only summer *dhārs* actually in Kangra proper are those situated in the *kothās* or townships of Kodh and Sowār, in the *talūka* of Bangāhal. There are some fifty-seven, of which all but eight are behind the outer Himalaya in that part of the *talūka* known as Barā Bangāhal. The fact is that on the north side of the outer Himalaya the rainfall in the summer is not half so heavy as on the south side; instead of heavy showers falling almost every day and all day, you have fine rain or drizzle, with many bright clear days between. The upper *dhārs* in the *kandī* villages would be used as summer *dhārs* if it was not for this heavy rainfall in which sheep cannot be expected to thrive.

There is a *wāris* in all these Bangāhal *dhārs*; a few are owned by Gaddīs, one by a family living in Mandi territory; all the rest

Chapter IV, B.

Live-Stock.

Summer pastures
grounds of shepherds.

* The common expenses would include rent of *dhār*, cost of salt, cost of food brought for shepherds and dogs. The shepherds would ratably divide the sum total on the head of sheep and goats owned by each of the company, but the head owned by the *wāris* would be undercounted to the extent of 5 per cent; for instance, if he had 500, they would be counted as 475.

Chapter IV, B.
 Live-Stock.
 Summer pasture
 grounds of shepherds.

belong to some one of the many Kanet hamlets in Kodh and Sowár. They belong to the hamlets, because, practically, all the men of a hamlet, and not one Kanet family only, seem to enjoy equally the benefits of the *wárisi*, such as they are; but in the *pattas* or deeds the original grant seems to have been made in the name of some individual Kanet. Many of these *pattas*, granted by Rájās of Kálu, to whom the country used to belong, are in possession of present occupants of the *dhárs*. But the chief value of a *dhár* to the men of a Kanet hamlet does not lie in the grazing; their *dhárs* would be more than half empty, but for the fact that all the Mandi shepherds send their flocks to summer in Bangáhal. The Bangáhal Kanets compete among themselves to get the Mandi shepherds to go to their *dhárs*, and in return the latter, on the way between Mandi and the *dhárs*, stop and manure the lands of the hamlet with which they have agreed for the grazing. This is the only fee taken by the owners of the *dhár*, and they put such a high value on this manure that they not only feed the shepherds gratis while they stop at the hamlet but do so also while they are on the *dhár*, sending up extra supplies when the first are exhausted—a journey of from one to three days for a laden man.

The Mandi shepherds pay a tax to Government on account of their grazing in Bangáhal: the right to collect it is leased to a contractor, who is entitled to take one *paisa* per head, which equals Ro. 1-4-0 per hundred, from shepherds who come from a distance, and one *dhakad* or Rs. 2-8-0 per hundred, from shepherds who live near the frontier. This is what survives of a general grazing tax which was levied in Bangáhal down to the Regular Settlement. Gaddis used to pay at the rate of Ro. 1-4-0 per hundred and Bangáhal Kanets at the rate of one *anna* per head, or Rs. 6-4-0 per hundred. Mr. Barnes excused the Gaddis, on the ground that the 2 per cent. which they paid in winter in Kángra was enough to cover the whole year's grazing, and the Bangáhal Kanets on the general ground that no grazing tax ought to be taken from landholders for grazing in the bounds of their own township. Besides this regular grazing tax, the *kárdár* of Bangáhal used to levy certain dues on the *dhárs* under the name of *patta chugái*. For the purpose of assessment, each *dhár* was rated at so many *bowál*. The word, in its usual sense, means a shephord, but, as a measure it means a run in which 150 sheep, or thereabouts, can graze. If the *dhár* belonged to a Gaddi, it was assessed at about fourteen *annas* per *bowál*; * if to a Bangáhal Kanet, then at the rate of five *annas* only.

This *patta chugái* is still collected on each *dhár* in Bará Bangáhal at the old rates. It is not the custom in Bangáhal for the *dhár wáris* to take any fee from the other shephords associated with him: the *patta chugái* is paid rateably by all on the number of sheep owned by each shephord. The seven or eight *dhárs* on the south

The Gaddis did not ordinarily pay in cash, but in kind, at the following rate per *bowál* viz., 2½ *ser* wool, 2½ *ser* rice, 2 small goats.

side of the outer Himalaya pay no *patta chugāl*, and perhaps never did. Some Kūln Kanets frequent *dhārs* on the range to the east of Baugāhal, somewhere between the Sarri and Gorālotna passes, but these *dhārs*, which are of inferior quality, never paid *patta chugāl*.

Chapter IV, C.

Occupations,
Industries and
Commerce.

SECTION C.—OCCUPATIONS, INDUSTRIES, AND COMMERCE.

Table No. XXIII shows the principal occupations followed by males of over 15 years of age as returned at the Census of 1881.

Occupations of the
people.

Population.	Towns.	Villages.
Agricultural ...	2,915	495,122
Non-agricultural ...	21,537	241,241
Total ...	24,452	700,363

But the figures are perhaps the least satisfactory of all the Census statistics, for reasons explained in the Census Report: and they must be taken subject to limitations which are given in some detail in Part II, Chapter VIII, of the same Report. The figures in Table No. XXIII refer only to the population of 15 years of age and over. The figures in the margin show the distribution of the whole population into agricultural and non-agricultural, calculated on the assumption that the number of women and children dependent upon each male of over 15 years of age is the same whatever his occupation. These figures, however, include as agricultural only such part of the population as are agriculturists pure and simple; and exclude not only the considerable number who combine agriculture with other occupations, but also the much larger number who depend in great measure for their livelihood upon the yield of agricultural operations. More detailed figures for the occupations of both males and females will be found at pages 97 to 105 of Table XIA and in Table XIIB of the Census Report of 1881. The figures for female occupations, however, are exceedingly incomplete.

In his Census Report for 1881 the Deputy Commissioner writes:—

"Most of the inhabitants are agriculturists, and cultivate their fields themselves. This remark applies to perhaps all the tribes except members of the first three *varas* (Brāhmins, Kshātris and Vaisyas) who despise the plough, though many of them are of course extensive landowners. The peculiar nomadic habits of the Gaddis form a remarkable exception to the rule, and an interesting illustration of the way in which the nomad is turned into an agriculturist. The Gaddis have most of them settled homes with some land attached to them, and part of the family remain at home to cultivate it, while others take the flocks in which their wealth principally consists to their 'runs' in the plains in the winter and across the snowy range to the tracts they call *Gadheran* in the summer. The low caste women are very hardworking, and in fact do all the field work except actually driving the plough. It is a picturesque sight to see them in the fields breaking the clods of earth turned up by the plough with a rude wooden mallet. It is fortunate they are strong and capable of such work, for the husbands are continually required for *begār*, and the fields would certainly suffer but for the activity of the women. The Ghirlinis are most remarkable in this respect. Children

Chapter IV, C.

Occupations,
Industries, and
Commerce.Principal industries
and manufactures.

are also employed from the earliest age practicable, at first to watch the flocks and herds and then to drive the plough. Amongst the Gaddis I have also noticed quite young boys twisting thread as they tended their flocks."

Table No. XXIV gives statistics of the manufactures of the district as they stood in 1881-82, and some notice of the subject will be found in the paragraphs below which treat of trade. Among the class of artisans the *soudra*, or goldsmiths, of Kangra are skilful workmen, and imitate with considerable dexterity the most elaborate specimens of European ornaments. They possess the art of enamelling colours on gold and silver. The carpenters are generally well acquainted with their trade. The neighbourhood of Simla gives employment to many families, and the experience they have acquired has rendered them able artificers, equal to making any article required by European habits and taste. The stone-cutters (*bataihra*) deserve particular mention. The hills abound in a fine sandstone which is eminently adapted for building purposes; and the forts, palaces, and temples which are thickly strowed over the country are composed of this stone; and thus the *bataihras* (from *bat* stone) are to be found in every town of note throughout the hills. They are without exception the most idle and dissipated set of people in the district; they live from hand to mouth, spending in drink almost the whole of their wages, and seldom going out to work unless driven by actual distress.

In his Census Report (1881) the Deputy Commissioner writes thus:—"Up to the present time it has been customary for each family to make its own thread and take it to the village *sipis* and *julahas* to be made up into cloth, but this is becoming rapidly extinct owing to the introduction of cheap European fabrics, and owing also to the superior skill of the Hushiarpur weavers. The weavers of the district are, moreover, too heavily handicapped owing to the small quantity of cotton grown in the district. Nevertheless, among the Gaddis home-spun is in extensive demand, and the weavers of Jodhpur and Indaura have a considerable reputation for their skill and their fabrics (*barkhishlohis*) are exported, and fetch a fair price in the plains."

Mr. Lockwood Kipling, Principal of the Lahore School of Art, has kindly furnished the following note on some of the special industries of the district:—

"The art manufactures of Kangra are few. Nûrpur has for years been declining in importance as a seat of *pashmina* manufacture, which indeed would appear to be waning throughout the province. At Kangra, silver ornaments, such as finger and toe-rings, necklaces and ornaments for the brow, head and ears connected by chains, are decorated with dark blue and green enamel. The patterns sometimes include figures drawn with the Polynesian rudeness which seems to characterise all hill work, but the distribution of parts is very good, and there is a distinct and not unpleasing character in the work. It is not unlikely that at some former period Kangra produced better work than any now seen there. *Kangra ki qalm* is a phrase occasionally heard among native draughtsmen, who profess to be able to distinguish the *qalm*,—meaning touch or style in this case—of a sort of school of illumination and picture-painting that is supposed to have

flourished at Kangra. The enamelled silver is now the only product that shows artistic skill. Tinsel-printed cloths are a speciality of the place, and they are certainly more neatly done here than at Delhi. Silver on Turkey red is the favourite form. In Kūla, Lāhaut and Spiti good warm blankets are necessities of life, and they are well made, but not for exportation. Many of the ornaments worn in these regions are interesting from their strangeness, more than for any art qualities. Large lumps of rough amber and blue and white beads of large size are strung together for necklaces. The turquoise is the favourite stone, and sometimes large ornaments, square in form, set with this gem in a pattern of chased or filigree silver, are met with.* In one case each turquoise was carved into the semblance of a flower with silver foliage. The *perak* is an ornament which is *de rigueur* with the Tibetan women. It is a sort of queue of red cloth fastened into the back hair, and covered with turquoises sewn on its surface. It has been said that the eligibility of a marriageable girl was determined by the number and size of the turquoises on her *perak*. In addition to this queue, wool-len or silk is also intertwined with the hair in a long tail. Such brass work as is wrought appears to be rude and elementary. Neatly-made tobacco pipes in iron are not uncommon, but they have a decidedly Tibetan or Chinese air. If they are made in these valleys at all, they are probably copied from Chinese pipes."

Mr. Louis Dene Assistant Commissioner, Kūla, says that the Spiti blacksmiths are clever workmen, and that their puzzle locks are very ingenious.

The following history of sericulture in Kangra has been taken from Mr. Leonard's memorandum on silk in India:—

"The example given in Gurdāspur was soon followed in the Kangra district, and a first exhibition held in May 1877 at Nūrpur of this district brought 42 competitors from Kangra and 22 from other districts: the former carried off prizes amounting to Rs. 125, and the latter to Rs. 80; the quantity of cocoons produced was not reported. A second show was held at the same place on the 11th May 1878, and was attended by 70 competitors from Kangra and 65 from other districts. In this year the quality of the cocoons was far superior to those of the previous year, but were inferior to those raised in Gurdāspur, owing probably to the fact that the rears had been longer at work in the latter district, and consequently understood their business better.

	Mts. Ser. Co.			
The cocoons exhibited amounted to	{	30	29	4
		2	25	12
The silk brought was	...	{	0	3
			0	4

"For the cocoons, prizes in cash amounting to Rs. 345 were awarded to 29 of the competitors of Kangra, and Rs. 60 to 11 of those from other districts. The silk produced was so coarse and inferior that it was not considered worthy of either a prize or honourable mention. The show appears to have excited considerable interest, and the local officers attributed this to the fact that in this new industry the inhabitants of Nūrpur, who had recently been reduced to straitened circumstances owing to a decline of their shawl trade, found a means of relief from their sad position. The *sahibdars*, *saildars*, and *zotwads*, did much in the first instance to bring the people to realize the advantages of the industry, and for this purpose *khillats* were awarded to them. The

Mr. Louis Dene says that some of these ornaments come from Chinese Tibet, and are distinctly Chinese in character, and well and artistically made.

Chapter IV, C.

Occupations,
Industries, and
Commerce.Principal industries
and manufactures.

Sericulture.

Chapter IV, C.

Occupations,
Industries, and
Commerce.
Sericulture.

Deputy Commissioner was very sanguine as to success in the future, and had every hope that the industry would, in the end, afford an easy means of provision, as well as an occupation for the children and women appertaining to the poorer classes in the district. Through the medium and at the instance of Mr. Halsey, 10,000 mulberry cuttings of the China variety had been planted out in the Nürpur and Kángra *tahsils*.

"Some observations made by Mr. Halsey in a note which accompanied the report on the show of 1878 seem worthy of record. He said :—The *pargana* of Nürpur is far better adapted by nature for the purposes of sericulture than the greater part of the Gurdáspur district. There are many tracts of land, unfit for cultivation from irregularity of feature and other causes, in which, however, the mulberry would grow; and there is no doubt whatever in my mind that the whole of the land revenue of the *pargana* could be paid from proceeds of the cocoon crop if only the *zamíndárs* could be made to see the advantages to be gained. To a *zamíndár* there is no cash outlay whatever in producing cocoons; he has his sheds already; he has his ploughmen to do the work of bringing in the mulberry leaf, at a season of the year when they are comparatively unemployed, for it must be remembered that the cocoon of the annual silk-worm is ready about ten days before the barley harvest commences; he has the members of his family who can tend his worms; and finally he can have plenty of mulberry leaf without paying for it. The pursuit of silk-worm rearing is carried out by agriculturists only in other countries where it is a staple. I can only repeat here what I have said so often before, *viz.*, that to make this enterprise a success the people must take to it in a business-like way. They must rear a small quantity of worms such as comes within their means, that is they must attend to quality and not quantity. An old woman and her son can tend the worms produced from half a *chattak* of eggs, which, if properly looked after, will produce a maund of live cocoons worth Rs. 30 to Rs. 40, quite sufficient to keep them during the remainder of the year, and this in forty days with no cash outlay whatever.

"I would urge upon those interested in the progress of this industry in the Kángra district to impress upon the people the necessity of planting the Chinese mulberry. I gave during the past winter many thousands of cuttings of this plant to all who asked me for them, and I was glad to hear from the *tahsildár* of Nürpur that most had struck; from these last hundreds of thousands of plants can be made next year, and I shall be happy to distribute more to all who come for them next December. Government has very kindly agreed to relax their demand for land revenue up to Rs. 30 in each village on land planted with the Chinese mulberry, which, as a rule, would represent some 25 acres of land, which would be capable of producing Rs. 1,600 worth of cocoons every year—a sum far beyond the *zamíndár's* most sanguine dreams. But amongst a race so unimaginative as an Indian *zamíndár* some other means must be taken, and I think direct prizes will be best. I would propose that prizes be offered to those who would put under the best mulberry cultivation a piece of land not less than two *ghumaos*. I am of opinion the prizes should be few but large, sufficiently so as to make the largest and richest *zamíndárs* compete for them. It is true all cannot gain the prizes, but our purpose would be gained, the mulberry plantations will be in existence, and the *zamíndárs*, in order to make use of the leaf, would either take to rearing silk-worms themselves or locate others who would.' As an assistance towards this end, Mr. Halsey offered three prizes, one of Rs. 500 and

two of Rs. 250 each, to be given to the three best plantations within the Núrpur *pargana*, each of not less than two *ghumaos* in extent, of the Chinese and Philippine varieties of mulberry, the plantations to be inspected and prizes distributed in December 1880, as in the case above stated of the Gurdáspur district.

"On the 25th April 1879 another exhibition was held at Núrpur in the Kángra district; the number of competitors was 196 belonging to that district and 109 to other districts: and the weight of cocoons shown was 70½ maunds. Prizes amounting in all to Rs. 499½ were awarded to 104 of the competitors in sums ranging from Rs. 1 to Rs. 20. This exhibition showed that the encouragement had continued to be an incentive to the people to devote attention to the industry, and it certainly was attended with an increased number of competitors and a larger quantity of cocoons. Two noteworthy events occurred in the history of the district during the year 1879 as connected with the silk industry thereof: one was the death of Mr. F. Halsey; the other was the arrival of agents of the firm of Messrs. Lister & Co., of Manningham, Bradford, Yorkshire. Mr. Halsey's death had scarcely occurred when one of the agents (Mr. Keighley) struck out rapidly in the field of enterprise, and expressed readiness to take the matter of sericulture up where Mr. Halsey had left off, and on a very much larger scale. In fact he wrote to the Deputy Commissioner: 'I am quite willing to buy all cocoons I can get both in the Kángra and other districts, and I am also willing to make advances to silk-growers, and, where necessary, to build sheds for rearing and issue eggs free. I cannot say for certain whether the firm will give rewards, but I have every reason to hope that they will, as by the last mail I received a letter saying that Messrs. Lister & Co. have decided to take the matter of sericulture up where Mr. Halsey left off, and on a very much larger scale. I may hear by the next mail for certainty, and the amount they are inclined to give. Should I not, I will write recommending them strongly to do so.' Of the mulberry trees, 6,395 cuttings, apparently of the China and Philippine varieties, were planted out in 1879. Of these 2,000 died from unexplained causes, and the rest were reported to be flourishing. This extension of mulberry plantation was probably the result of Mr. Halsey's efforts."

The local exhibition has continued to be held from year to year, and much progress has been made in sericulture, since the last show mentioned by Mr. Leotard. Nurseries of the Chinese mulberry have been established, and cuttings have been freely propagated: and there has been a gradual improvement in the quantity and quality of the outturn. The District Committee are doing all they can to encourage the industry by liberal prizes.

Introduced experimentally by State agency shortly after the annexation of the province, the cultivation of tea has now fairly taken root in the district as an important industry; and it is the more interesting because it offers the only field hitherto found in the province for the successful application of private English capital and enterprise upon a large scale. There are now 44 plantations in the district—the majority in the Kángra and Pálam valleys—but some also in Kálu, the produce of which in 1882-83 was 900,000lbs of manufactured tea, representing, at an average selling price (upon the spot), of Rs. 0-8-0 per lb—a value of nearly £45,000.

Chapter IV, C.

Occupations,
Industries, and
Commerce.

Sericulture.

Tea.

Chapter IV, C. The following is a list of the tea plantations of the district:—

Occupations,
Industries and
Commerce.

Ten.

Serial No.	Name of Plantation and Owner.	Locality.	Area under tea.	Total area.	Estimated return in lbs.
1	Nargat, M. D. Lander ...	Palampur ...	30	36	4,300
2	Ghaemacuddin and Tomnahurich, Mr. D. McEwen ...		105	120	26,000
3	Dewal, Mr. E. Ballard, Manager ...		30	30	4,000
4	Burn Brai, Captain Caulson ...		102	102	11,137
5	Lanode and Samsal Tea Company, Limited, Mr. R. Ballard, Manager ..	Bajinath ...	217	247	50,553
6	Sulab, Punnar and Paprola, Captain Barthol ...		60	70	3,273
7	Woodlands, Mr. Heenan ...		60	60	9,977
8	Bandla, Mr. W. E. Thomas, Manager Palampur, Mr. Turnbull ...		380	400	26,000
9	Kangra Valley Tea Company, Gopalpur, Mr. McDougall, Manager ...	Palampur ...	100	100	24,500
10	Nigal, Dr. Quinwell, and Mr. Mac Arthy ...		313	333	74,766
11	Nassau Tea Company, Mr. R. Ballard, Manager ...		8	8	.....
12	Honora Tea Estate, Kand Bari and Lanode, Dr. Calthrop ...		668	668	140,000
13	Mount Somerset, Mr. H. J. Barnard	Palampur ...	130	207	12,000
14	Chachiy, Major Glascock ...		120	120	21,501
15	Palam, Mr. T. Cooke ...		50	50	4,274
16	Sahib, Mr. W. H. Davies ...		42	42	4,801
17	Sulab, Major-General Wilson ...	Dharmasala ...	21	30	1,056
18	Mansimal, Colonel Hawes ...		23	23	7,201
19	Chandpur, Mrs. Molony ...		60	60	14,000
20	Holta Tea Company, Mr. H. Comp-ton, Manager ...		31	31	5,500
21	Sungai and Rampur, Messrs Sterling and Culbard ...	Shapur ...	461	461	180,000
22	Mir, Mrs. Clark ...		156	300	16,500
23	Indrelta, Mr. Parker ...		20	25	8,500
24	Ibhatta, Mr. Peachey ...		82	83	5,500
25	Tanda, Mr. Turner ...	Dharmasala ...	55	55	5,000
26	Whitehaven, Mr. C. H. Dodgson ...		27	30	7,300
27	Thara, Mr. A. Murray ...		115	115	22,000
28	Charri, Dr. Warburton ...		40	90	1,560
29	Chhapur, Mr. Newton, Manager ...	Dharmasala ...	50	275	0,150
30	Kanhyara, Colonel Younghusband ...		170	170	35,000
31	Sidhar, Mr. H. Davies ...		130	130	31,826
32	Nagrota, Mr. B. Clay ...		65	105	10,500
33	Narwan, Mr. Urmaton ...	Palampur ...	25	25	4,000
34	Kabri and New California, Mr. Lennox ...		50	160	7,200
35	Pathar, Mr. Lennox ...		37	37	8,414
36	Farco Tea Company, Limited, Colonel Hawes ...		55	60	5,300
37	Bajinath Tea Company, including Samali, Captain O. Fitzgerald, Manager ...	Bajinath ...	150	150	21,000
38	Banuri ...		250	250	53,000
39	Khalot, Mr. F. Kieley ...		12	11	2,000
40	Kalu Tea Estate, Major Ronnick ...		51	75	10,000
41	Kalu Tea Estate, Mr. Theodoro ...	Dharmasala ...	23	23	613
42	Arangari, Mr. Minnikon ...		6	6	420
43	Ohroli, Mr. H. Hughes ...		10	23	801
44			7	12	1,300
	Total ...		4,617	4,410	800,957

In 1849 Dr. Jameson, the Superintendent of the Botanical Gardens, North-West Provinces, travelled through these hills to ascertain their fitness to grow tea. His opinion was eminently favourable, and four months after he returned with a number of young plants taken up from the nurseries at Almora and the Dehra Dun. These were laid down in three Government gardens,—one at

Kangra itself, at an elevation of about 2,500 feet; another at Nagrota, in the valley, 2,900 feet; and the third at Bhowárna, on the higher plateau of Pálam, 3,200 above the sea. The plants had suffered a good deal in the distance they had travelled during the season of the hot winds from Almora to Kangra, and the experiment was commenced under trying circumstances. At Kangra itself the plant did not thrive, partly owing to the high temperature, aggravated by the vicinity of the town, and partly on account of the scanty supply of irrigation. But in the other two gardens the tea flourished beyond even Dr. Jameson's anticipations.

The subsequent history of the introduction of tea up to 1872 is well given in a report furnished in that year by Major Paske to Government, of which the following pages are an abridgment. The formation of these nurseries was followed by the establishment of a Government plantation, on a large scale, at Holta—a spot about six miles above the Bhowárna nursery, and at an elevation of 4,200 feet above the sea. The Holta plantation was worked with much success under many unfavourable conditions by Mr. Rogers, who remained in charge of it till Government sold it in 1866 to Major Strutt, and in 1860 the outturn of tea amounted to 29,312 lbs., the teas realizing by public auction an average of Re. 1 per lb., and by private sale, an average of Re. 1-11-0 per lb. In 1859 and 1860; the success of the Government plantation led to the introduction of private enterprise and capital. But the operations of European settlers were retarded by the difficulties experienced in obtaining land at that time. In January 1860 an officer* was deputed by the Government to facilitate the transfer of waste land by negotiating between the *zamindárs* and intending purchasers. He was employed on this special duty for six months, and during that period effected the transfer of waste land to the extent of about 2,596 acres. The lands, which were situated in different localities throughout the valley, were all well suited for tea cultivation, and have formed the nucleus of what have since become very valuable estates. Other land was acquired by private purchase, and in 1867 there were 19 tea estates, the aggregate area of which comprised 8,708 acres, 2,635 acres being actually under cultivation. The gross aggregate produce for the season of 1868 was 241,332 lbs. of tea. There were, besides, small plantations, covering areas of from two to thirty acres, the properties of agricultural notables and of heads of villages, the aggregate area of which amounted to 351 acres, with 148 acres under cultivation. Before the close of the season of 1872 (the point to which Major Paske's report comes down), the number of plantations had increased to 28—13 owned by European and 15 by native proprietors—each estate comprising an area of more than 10 acres. The size of the largest estate was 1,190 acres, with 190 acres under tea-plants; the size of the smallest, 13 acres, with 11 acres under plants. The largest area under cultivation was 470 acres (being 380 acres of mature, and 90 acres of immature plants) on an estate of 830 acres. In another there were 380 acres under cultivation, being 350 acres of mature, and 30 acres of immature plants. In addition to these 28 estates, there were 29 small

Chapter IV, C.

Occupations,
Industries and
Commerce.

Tea.

* Major Paske.

Chapter IV, C.
—
Occupations,
Industries, and
Commerce.
Tea.

plantations, each covering from 1 to 10 acres, and in the aggregate comprising a total area of 681 acres, with 145 acres under mature and 267 under immature plants. The entire acreage of all the estates in the district amounted to 7,732 acres, with 3,292 acres under plant, 1,949 acres mature, and 1343 acres immature plants, and 4,152 acres, or a little in excess of half the entire acreage, not yet planted. Comparing the results of 1868 and 1872, it appears that the actual extent of cultivation had increased from 2,635 acres under tea-plant at the close of 1868 to 3,292 acres, or an increase of 657 acres under plant at the close of 1872. But the total area of all the estates and plantations had apparently fallen from 5,708 acres in 1868 to 7,732 acres in 1872. The decrease, however, was apparent only, and due to over-estimation in 1868. The areas have now been correctly ascertained during the revision of the Settlement. In like manner it is not improbable that the area under plant may have been over-estimated in some of the approximate returns of 1868, and that the actual increase in the extent of cultivation is greater than shown above.

The total yield of all estates and plantations in the season 1872 was returned as 428,655lbs. Of the black teas, the predominating kinds were Pekoe 71,370lbs., and Pekoe Souchong 52,600lbs.; of the green teas, Hyson 41,804lbs., Young Hyson 16,784lbs., and the remainder coarser tea. The average yield per acre on the total area of 3,292 acres under plant Major Pasko gives as 130lbs., which he believes may be accepted as an approximate estimate of the highest yield as yet reached on a well-managed estate in the Kangra district.* Comparing the aggregate produce of the two seasons, it has been shown that the total yield of 1868 was 241,332lbs. against 428,655lbs. in 1872, showing an increase to 187,323lbs.

"This increase," writes Major Pasko, "may be attributed not alone to the increased area under cultivation, but in some measure to an improved system of cultivation, the result of experience gained, and also to the gradual maturing of plants. It may appear matter for surprise, and perhaps disappointment, that the extent of land taken up for tea cultivation should not apparently have increased during the last four years. The fact is, the old rage for large estates and rapid extension of cultivation has passed away. Experience has shown that small areas highly cultivated are alike the most economical in management and the most profitable in result. The gradual increase of yield on a limited acreage has been found to be of more importance, and a more desirable end to secure than the rapid extension of cultivation. All are now in accord and agree in opinion on these points. One planter, Captain Harrison of Baddla, has given an interesting description of a new method of culture called the system of intermediate planting, by which vacancies are filled up and the lines of tea-plants converted into continuous hedgerows. This system is said to have many advantages, not the least of which is that it nearly doubles the yield from the same acreage. Again, Captain Fitzgerald, of Baijnáth, has shown that on a small plot on his estate, by high cultivation and a better method of picking and pruning, he has brought the yield on that plot up to 600lbs. per acre. These facts point to the advantage of small and full areas."

* The largest yield per acre on any plantation was 298 lbs.; the smallest 31 lbs.

Having given the statistics here quoted, Major Paske proceeds to show how far the Kangra valley possesses the advantage of climate, soil, and other conditions considered essential in the success of tea culture. "As regards climate, a hot, damp climate, with a rainfall of not less than 100 inches per annum, is shown to be required for teas, and this climate the Kangra valley possesses for at least seven months in the year, at elevations from 2,500 feet to 4,500 or 5,000 feet above the sea; nor within these elevations is the cold so severe during the remaining months of the year as in any way to injure or retard the growth of the tea-plants. The lowest elevation at which an estate is situated is 2,437 feet, and the highest elevation of any estate 5,500 feet. There is, however, only one estate at so high an elevation, the next highest is at 4,500 feet, and the generality of the estates are at elevations between 3,000 and 4,000 feet. Hot winds are not known in the Kangra valley, and between the months of March and October there is considerable moist heat, accompanied by a rainfall of, on the average, 110 inches in the year at Palampur. The great Dháola Dhár or snowy range of Chamba, on the slopes of which, or in the valley below, the tea estates are situated, besides apparently arresting the passage of clouds and causing them to exhaust their rain more copiously in the valley below, provides great facilities for irrigation in the numerous mountain streams and torrents fed from perennial snows. In the matter of soil—while no artificial arrangements can alter the conditions of the climate, soil can be in a measure created, and, at any rate, considerably improved. With the little superficial knowledge I possess on the subject of tea culture, I do not profess to know which is the best soil for teas. While some say that a rich, greasy loam, and others a light sandy loam, is the best soil, I observe that there are considerable varieties of soil on which tea has been planted in this district, and in all of these it has succeeded more or less,—the measure of success of course depending much upon the extent of labour and pains and skill in cultivation. Connected with the question of soil comes the subject of manure. All the planters are well aware of the advantages of manure in increasing the yield of plants, and all avail themselves to some extent of the facilities they may possess for manuring. I am disposed to think, however, that on the whole planters might make greater efforts to increase their supplies of manure.

"The supply of labour, a very important condition of success in tea culture, is happily very abundant on all the plantations in the valley. One planter observes in his report that more labour offers itself than he can avail himself of,—and his is one of the largest estates in the valley. If this is not equally the case on other estates, certainly nowhere is there any difficulty. During my long residence in the district I have never heard a complaint of scarcity of labour. Coolies, as a rule, receive wages at the rate of Rs. 4 and Rs. 4-8 per mensem; the services of young lads and women are also secured during the picking season at Rs. 2 and Rs. 3 per mensem. As a rule, the labourers reside in their own homes in the hamlets, in close proximity to the plantation on which they may be employed. In some instances coolies live on the estates in neatly arranged huts. That the relations between the employers and the employed on tea estates in Kangra are most satisfactory, I have had abundant proof. I frequently ride alone through different plantations, and never hear a word of complaint, though the people generally are not slow to address me where any grievance does appear to exist. The labourers generally are very well treated: they receive their wages regularly, and in time of sickness are supplied with medicines, and are shown consideration in the matter of leave. The only sickness that, as a rule, prevails on any of the estates is the prevalence of fever on those estates that lie in close proximity to rice cultivation; on these a low,

Chapter IV. C.

Occupations,
Industries, and
Commerce.

Tea

Chapter IV, C.

Occupations,
Industries, and
Commerce.

Tea.

weakening, but not dangerous fever prevails during the months of August and September. The best proof of the harmony that exists between the planters and their *employés* is in the fact that our courts are so free from any litigation between the parties.

"Reasonable facilities exist for the transport of teas exported from the district. Camels and carts, though rather scarce, are procurable at most seasons, and on these teas for export and for the European market are conveyed to the plains, the nearest railway station being Jalandhar, a distance of about 110 miles from the centre of the plantations. Native traders, who generally purchase the coarser teas, black and green, make their purchases at the factories, and bring their own carriage—usually mules, ponies, and coolies; and these teas, as a rule, not being packed in lead and wooden cases, but in coarse bags, those descriptions of carriage are found suitable."

There are four markets available for the sale of Kangra teas: the home or London market, the local European market, the local native market, the Central Asian market. There is also the prospect of another market for Indian teas in Russia. At the time this report was written the Kangra teas were but little known in the London market; they were received in small quantities, and these small supplies appeared all the less from being scattered among different brokers and agents. Of the local and Central Asian markets Major Pasko writes:—

"The value of Indian teas in the local European market is so fully established that these teas are consumed almost universally. China teas are seldom met with—certainly not in the Upper Provinces. The Punjab being the Frontier Province of India will always be garrisoned by a large force of European troops. Then the Punjab hill stations provide for the residence of numerous European families. Again, the extension of railways and the development of trade will secure the steady increase of the European population in the Province. Thus the Kangra planters will always have the benefit of an extending and improving local European market. The demand for teas in this market will increase in proportion as facilities are afforded for the consumption of these teas through the Commissariat Department. In like manner the local native market is improving, and is capable of great expansion. The use of tea as a beverage is spreading among all classes of natives, and the demand for the cheap and coarser teas is becoming practically limited only by the extent of the supply. The existence and extension of this market is of considerable advantage to the planters. In the operation of all tea factories there will always be produced a good proportion of coarse teas and of fannings. It is a great object to get these cleared off, and the sale of these is facilitated by the custom prevalent among the native merchants of purchasing them at the factories, and carrying off the supplies in coarse cloth bags without the trouble or cost of packing in lead or wooden cases. Amritsar is the great mart for the supply of teas, alike for the native markets throughout Upper India and for the Central Asian market. Native merchants from Amritsar and one or two from Nūrpur also are very regular in visiting all the plantations in the valley at certain seasons of the year, and in purchasing very large supplies of the coarser black teas and of green teas, the latter for the Central Asian market. It is not uncommon for these merchants to anticipate the production of the classes of teas they require, and to offer to purchase, at fixed rates, all that may be manufactured in the ensuing season. The Central Asian market, which is of great and increasing importance, is fed

by the operations of the native merchants who supply the native markets generally. In my experience I do not recollect having seen any Kábul merchants or traders from the Western Provinces of Central Asia dealing with planters direct. I am told, however, that one Bokhára merchant did visit the valley this year (1872), and one or two merchants came up from Shikárpur in Sindh. The traders from Eastern Turkistán, that is the Yárkandis, adhere too closely to the custom barter to make it possible for them to deal direct on any extensive scale with the Kángra planters. It is, as a rule, the Amritsar merchants who secure all the teas that go from the Kángra valley to the countries of Central Asia. Amritsar is most favourably situated in regard to its export trade with countries to the north. It commands every route alike, that *via* Jammu and Kashmír to Ladákh and the Eastern Provinces of Central Asia as well as the route *via* Peshawar through Kábul to the great marts of Herát, Khiva, Bokhára, Samarkand. It also commands the Indus valley route. Its exports supply the Sindh merchants who trade *via* the Bolán Pass with Kohát and Herát; and Indian teas are carried from Amritsar to Karáchi to meet the vast trade of Biluchistán and of ports in the Persian Gulf. The universal custom of tea-drinking that prevails among all classes of inhabitants in countries north of British India and in the provinces of Central Asia, creates an increasing demand for Indian teas, and the Kángra valley planters are in the best position to meet this demand. But the advance of Russia southward in Asia may possibly, in the future, have an injurious effect upon the trade in Indian teas in Central Asia. Russia does and will make great efforts to encourage and maintain the line of her overland tea trade from China *via* the border entrepot Kiachta. It is her object to secure the importation of China teas by this route into all the provinces that come under her sway in Central Asia. Two or three years ago, rumours were spread that large supplies of green teas exported from India to Bokhára had been tampered with, were adulterated and poisoned, the result being that these teas were refused sale in Bokhára, and the tea merchants half ruined. The teas in question were really Chinese teas, and the rumour which was without foundation was attributed to the influence of Russia. Again, it is known that in view to the increased exportation of the products of her own looms Russia has greatly interfered with the importation of British piece-goods from India into Bokhára and adjacent provinces. In like manner it is to be apprehended that she may interfere with the importation of Indian teas by prohibiting their passage over the Oxus, or by the imposition of a prohibitive duty."

After detailing the hopes and fears entertained as to the possibility of developing a market in Russia proper, Major Pasko thus sums up the prospects of the trade :—

"Having had good opportunities of watching the progress of tea culture from the first introduction of private enterprise in the Kángra valley, I entertain a decided opinion that the future prospects of the planters appear very satisfactory and encouraging. I have shown that the climate of the valley and of adjacent tracts at elevations from 2,500 feet to 5,000 above the level of the sea, is extremely well adapted for tea; that suitable soils abound; that labour, everywhere plentiful, is in some localities almost superabundant; that there are moderate facilities for manuring, and that from close proximity to some of the principal markets the means of transport are easy. With all these advantages, the rest is in the hands of the planters themselves, and the measure of success they may attain must depend upon their own exertions, and upon the knowledge and experience managers of plantations may acquire of tea cultivation and manufac-

Chapter IV, C.
—
Occupations,
Industries, and
Commerce.
Tea.

Chapter IV, C.
Occupations,
Industries, and
Commerce,
Tea.

ture. In his essay on the cultivation and manufacture of tea in India,* Lieutenant-Colonel E. Money gives his opinion that Kángra is not the place for a man to make money by tea, and in his statement of the comparative advantages of the different tea districts, he places Kángra rather low in the scale of suitable localities. In 1860, when I was engaged in effecting the transfer of waste lands to settlers in this district, Lieutenant-Colonel Money visited Kángra and made a short march with me through the valley. To the best of my recollection that officer abandoned the idea of settling here, not on account of any then foreseen disadvantages, but because he could not at once secure land, and would not wait the result of the then approaching auction sale of Government land. I am not aware that Colonel Money has again visited this district; if he has not, I venture to think that his remarks, which tend rather to depreciate the advantages of the Kángra valley for tea cultivation, may have been made at hazard and are hardly well founded. I offer an opinion without bias (the only interests I have in the matter of tea culture being in the discharge of my duty as a public officer) when I state that, as the result of considerable experience and close observation, I believe that the future prospects of tea cultivation and manufacture in the Kángra valley, in regard to pecuniary results, are as promising as in any other parts of India; nor do I think that Kángra has been ranked sufficiently high in its advantages of climate, labour, and soil. Also in the matter of transport, it is true that Kángra is very distant from the sea-board, but even here there are great facilities for transport—a good cart road runs from the centre of the plantations to Jalandhar—a distance of 100 miles, and from thence there is an unbroken line of railway transport to the sea ports of Calcutta and Bombay. In regard to the more local markets, close proximity gives the Kángra valley almost the command of these. It is true, also, that some of the plantations only in this district have as yet paid dividends, and those dividends not high; but private enterprise in tea culture has been introduced into the Kángra valley at a comparatively recent period. The first tea gardens were commenced in 1860, and it is said that a tea plant is not in full bearing under eight years, so it was not till 1868 that there existed, on private plantations, what may be called really mature plants. In the Calcutta share market, the Kángra Valley Tea Company—the only concern in the valley as yet quoted on the share list—stands at ten per cent. premium on its paid-up shares, with a last dividend of 7 per cent.† That estate was only commenced twelve years ago. Our planters, too, have had to rectify many of their mistakes, and to learn the lesson gained only by experience. At starting, capital was in many instances sunk prematurely in employing large establishments, and in the erection of factories and buildings, before there was either work for the employes or tea leaves to manufacture: also, at starting, too much was thought of bringing large areas under cultivation, thereby involving increased expenditure, and the essential of success—the securing the maximum of yield of tea out of a limited area of cultivation—was overlooked. But all this is changed now; our planters have learnt their lesson, are profiting by the experience of the past, are striving to secure large yields from highly cultivated plants on a limited area. The Kángra planter, who in former years may have prided himself on the rapid extension of the area of cultivation, regardless of the real waste in gaps and vacancies, now thinks more of the importance of well covering a limited area and securing the largest possible yield from each plant. And, lastly

* The prize essay, 1872.

† This in 1872. In April 1875, the "Kángra Valley Tea Company" was quoted as paying 8 per cent., and the Holta Tea Company, 10 per cent., the shares in the latter being at Rs. 11 to 12 premium.

with reference to Lieutenant-Colonel Money's remarks, I would observe that even if the Kangra plantations did in the future give smaller dividends than are secured elsewhere, though I do not admit the hypothesis, even then there are counterbalancing advantages. Tea plantations to be successful, must be under European supervision and management, and a European engaged in the occupation of tea culture requires a healthy climate for himself as well as a suitable climate for tea plants. Colonel Money remarks that a good tea climate is not a healthy one; that may be the rule in fever-stricken tracts of Assam, in the Terai of Darjeeling, and elsewhere in the provinces of Bengal. But I think Kangra forms an exception to this rule. Kangra, as Colonel Money remarks, has a charming climate, and if in the fall of the year fever does prevail to some extent in lower localities, owing to close proximity to extensive tracts of rice cultivation, a two hour's easy ride will bring the planters to an elevation above the range of fever and malaria; and in seeking temporary change, a march of two or three weeks takes him into the midst of some of the most striking and magnificent mountain scenery in the world."

The Deputy Commissioner says that the tea industry has made material progress within the last ten years. The figures furnished elsewhere will show that the area under cultivation has been considerably increased, both in European and Native plantations, and the amount of the tea turned out for the market has been steadily rising. Some of the larger European plantations have introduced machinery for the purposes of manufacture, which has had the effect of diminishing the cost of manufacture and of dispensing to an appreciable extent with hand labour. The *zamindars* have taken largely to tea planting in the Kangra and Pūlampur *ilākas*, but their output is chiefly of green tea, for which they always find a ready market.

There are no statistics available for the general trade of the district. The exports and imports of food-grains have already been noticed at page 161. The district is rich in agricultural produce, and not entirely without manufactures. Its mineral resources remain undeveloped; but iron is produced even now slightly in excess of the local demand, allowing a small surplus for exportation. (See *ante*, Chap. I, pp. 19-22.) Slates quarried near Dharmasāla are the only important item of trade under this head. (See *ante*, Chap. I, p. 22.)

Of manufactures, *pashmina* cloth and shawls are exported from Nūrpur and Triloknāth. Coarse woollen cloth (*gattu*) and blankets, woven by the Gaddi herdsmen and in many towns and villages, find a ready sale in the towns of the plains to which they are exported. Soap is manufactured, both for local use and for exportation, in the towns of Hanūrpur, Dohra and Nādaun; jewellery and hardware at Sujāpur, Tīru. Enamelling in blue on a gold or silver ground (*minakāri*) is practised at Kangra.

Under the heading of agricultural produce, the staple articles of external trade are tea, rice, sugar, potatoes, spices, and drugs (including opium). The manufacture of and trade in tea is specially treated above. With regard to rice, see *ante*, pages 156, 157. It is largely exported to Jalandhar, Amritsar, Lahore, Siālkot, Multān, Rāwal Pindi, and other towns. The usual mode of conveyance is by canals,

Chapter IV, C.

Occupations,
Industries, and
Commerce.

Tea.

Course and nature
of trade.

Chapter IV. C.

Occupations,
Industries, and
Commerce.
Course and nature
of trade.

mules, or hallocks, which have brought up loads from the plains. No other grains is exported. Sugar (see *ante*, page 158) is exported from the Kangra and Nādaun *tahsils* to the neighbouring state of Maudī. In other parts of the district the supply is scarcely sufficient to meet the local demand. The molasses of the hills are sweeter and more consistent than the produce of the sugarcane of the plains. Potatoes (see *ante*, page 159) are exported in large quantities to Jalandhar and other European stations. The greater portion, however, of the crop is retained for home consumption. Spices of many kinds are produced, and are exported to the plains. (See the list of products of the district at pages 152, 153). Opium is the produce exclusively of the Kūln *pargana*, but passes for the most part through the hands of merchants resident in Kangra proper.

From the wilder parts of the district, besides the *pattu* and the blankets already mentioned, wool and *ghī* are largely exported, the trade passing for the most part through the towns of Pālampur, Nūrpur, Kangra, and Jawāla Mukhī. Honey and bees-wax are also exported in large quantities to the plains.

The return trade with the plains centres for the most part in Jalandhar and Hoshiārpur. Hence are imported grain, cotton, tobacco, and European piece-goods. Salt comes from Maudī; *charras* and *pashm* wool (through Sultānpur in Kūln) from Ladākh and Yār-kand. *Pashm* is also imported from Amritsar. Borax is imported, both for local use and for re-exportation, from Ladākh and Yār-kand.

The principal centres of internal trade are Kangra, Pālampur, Snjānpur, Tira, Jawāla Mukhī, Nūrpur, Gangthā, Dharmasāla, and Nurwāna. At all these places are permanent markets, in which the normal trade of the district is transacted. Much business is also done at the annual fairs at Kangra and Jawāla Mukhī. In addition to these fairs, which are purely religious in their origin, a commercial fair of some importance is now held annually at Pālampur.

Pālampur fair.

The fair at this place was established by the Government in 1868 with a view to fostering the trade with Central Asia. The first year (1868) there were 19 Yār-kandis present, bringing with them silk, *charras*, *pashm*, carpets, and ponies for sale. The fair was held annually till 1879 when it had dwindled to a merely local gathering and was then abolished.

Foreign trade.

Kangra is one of the districts in which foreign trade is registered, and the following note on the subject has been compiled from recent returns. A clerk is stationed at Sultānpur in the Kūln valley for the registration of foreign trade with Ladākh and Yār-kand *via* Ladākh. In 1882-83 the value of the registered imports was Rs. 4,98,817 and of the exports Rs. 3,12,915. The most important imports are ponies, borax, *charras*, raw silk, wool, and for the last year or two rough sapphires from the newly discovered mine on the road to Zaskar. The chief exports are cotton piece goods, indigo, skins, opium, motils, manufactured silk, sugar, and tea; *korans* too occasionally appear among the exports. The only important trade route is over the Burā Lācha and Rohtang passes; but some of the sapphires imported have found their way from Zaskar across the Shikto-La to Lāhūnī and some up the valley of the Chandra Bhāga of Triloknāth from Pudar; and a small trade in salt and borax is carried on by the Spiti people with

Chhunnrthi and the neighbouring tracts of Tibet over the Parang-La and other passes, and a small portion of the imported goods finds its way down to Kulu.

Chapter IV, D.

Prices, Weights
and Measures, and
Communications.

SECTION D.—PRICES, WEIGHTS & MEASURES, AND COMMUNICATIONS.

Table No. XXVI gives the retail *bazār* prices of commodities for the last twenty years. The wages of labour are shown in Table No. XXVII, and rent-rates in Table No. XXI; but both sets of figures are probably of doubtful value.

Prices, wages, rent-
rates, interest.

The figures of Table No. XXXII give the average values of land in rupees per acre shown in the margin for sale and mortgage; but the quality of land varies so enormously, and the value returned is so often fictitious, that but little reliance can be placed upon the figures. Coolies employed in the carriage of goods, or road making, building, &c., who ten years ago received never more than two annas per day, can now earn from $2\frac{1}{2}$ to 3 annas, or sometimes as much as $3\frac{1}{2}$ annas. Skilled labour commands from 6 to 8 annas per day. Labourers employed in the tea plantations receive as a rule a monthly pay of Rs. 4.

Mr. Barnes gives the local land measure as follows:—

1 <i>Lin</i> (linear)	=	42 yards,
1 square <i>kān</i> = 1 <i>mandā</i>	=	22½ square yards,
20 <i>mandās</i> = 1 <i>land</i>	=	450 "
8 <i>lands</i> = 1 <i>ghamdo</i>	=	3,600 " "

Weights and
Measures.

The *kān* = 52 *chappas* or fists, the *chappa* being the initial unit of the table.

In measuring distance, the local standard is a *karoh* = $1\frac{1}{4}$ mile. The Settlement measurements are recorded in *ghinmaos*.

The local measure for grain is a *topa* = 3 standard maunds. In other respects there is no divergence from the measures in ordinary use in the plains.

The figures in the margin show the communications of the district as returned in Quinquennial Table No. I of the Administration Report for 1878-79, while Table No. XLVI shows the distances from place to place as authoritatively fixed for the purpose of calculating travelling allowances. Table No. XIX shows

Communications.

Communications.	Miles.
Metalled roads ...	...
Unmetalled roads ...	1,492

the area taken up by Government for communications within the district.

The *Bias* is the principal river, and receives almost the entire drainage of these hills. It rises in the snowy mountains of Kulu from the top of the Rohtang pass which divides Kulu and Lahaul, and after traversing Kulu and the native principality of Manali, enters upon Kangra proper at Sanghol or the eastern frontier. From this point it pursues a south-westerly course, and piercing the Jawala Mukhi range of hills, descends upon the longitudinal valleys of Nalund. Here the Jaswān chain obstructs

Rivers.

Chapter IV, D.
Prices, Weights
and Measures, and
Communications.
Rivers.

its further passage to the south, and the stream trends to the north-west in a direction parallel to the strike of the hills. At Mīrthāl ghāt beyond Hājipur (in the Hoshiārpur district) the hill subsides, and the river, sweeping round their base, flows in an uninterrupted line towards the plains. The direct distance from Sanghol to Mīrthāl is about 70 miles, and the meandering line of the river about 140 miles. From Sanghol to Rāi, its *pargāna* Nānpur, the river generally maintains one channel. Below this point it divides into three branches, and shortly after passing Mīrthāl is again reunited into one stream. The elevation of the bed of the Biās at Sanghol is 1,920 feet, and at Mīrthāl about 1,000 feet, which gives an average fall of seven feet to every mile of river course. Although the current is broken by frequent rapids, there are ferries along the whole line where boats ply with safety all the year round. The highest place on the river where a boat is used is at Mundi Naggār, the head-quarters of the Mandi State, 2,557 feet above the sea: the next point is Sanghol, where Kangra proper begins. From Sanghol to Mīrthāl there are 7 ferries, chiefly opposite large towns or on high roads. The points and the distances between them are specified below following the downward course of the river.

River	Ferries.	Distance in miles.	REMARKS.
BIAS ...	Sujānpur ... ..	.....	Ferry.
	Nādaun	12	Do.
	Chambā	8	Do.
	Gopīpur Dehrā ..	5	Boat bridge from 20th October to 30th May.
	Śhā Dādā	8	Ferry.
	Nai Rāi	8	Do.
	Bhogarwān Surarwān	6	Do.

At Sujānpur and some of the minor ferries communication by boat is suspended during the height of the rains owing to the dangerous velocity of the current and the rocky character of the channel. During July and August the floods are at their height; and the river is at the lowest during the winter months of December, January and February.

Post Offices and
Telegraphs.

There are Head Post Offices at Dhārmāsāla and Pālāmpur, and Sub-Post Offices at all the towns and principal villages, with Money Order Offices and Savings Banks attached to each. An Imperial Telegraph connects Dhārmāsāla and Pālāmpur with Amritsar.

Roads.

The table on the next page shows the principal roads of the district together with the halting places on them; and the conveniences for travellers to be found at each. Routes in Kūln are described in Part II; while the principal passes of the district are noticed below. Communications on the road from Pathānkot to Dhārmāsāla are slightly interrupted in the rains by the swelling of the Chakki torrent, which is unbridged, and which crosses the road between Pathānkot and Nānpur, about 6 miles below the latter. There is an unmetalled road between Pīr Nighūn on the Hoshiārpur boundary

and Sirkhal on the borders of the Maudí territory, a distance of 41 miles. It extends through Maudí and across the Dulchí Pass to Bájaura in Kulu, and connects the route of the trade in the north with the main trade route of the province, which it joins in the south at Phagwára on the line of the Sindh, Panjáb and Delhi Railway. The road, which was completed in 1883, has an easy gradient, and is perfectly suited for the conveyance of traffic on mules and camels, and of passengers on *ekkas*. No rest-houses or *sarais* have yet been constructed along it. There are also lines of unmetalled roads running between Dharmsála and Hamirpur 57 miles; this road passes on rid Biláspur to Simla, and between Dharmsála and Kulu, 80 miles; this latter goes through the Mandí territory. The *dák* bungalows are completely furnished and provided with servants; the district and police rest-houses have furniture only:—

Chapter IV, D.
Prices, Weights
and Measures, and
Communications.
Roads.

ROUTE I.—FROM DHARMSALA TO GURDASPUR.

By Nárpur to Pathankot.

Names of Stages.	REMARKS.
Ádhápur. 13 miles. Cross several streams.	A village. Post Office and encamping-ground; supplies and water procurable; country hilly; road rid Ghurkhani passable for carts. Kángra lies at a distance of 13 miles from here. A small police rest-house.
Kosla. 2½ miles. Cross the Dehr river, which is bridged, and several streams.	A village. Post office, police station, <i>dák</i> bungalow, <i>sarai</i> and encamping-ground; country hilly; road passable for carts; a road leads from this to Triloknath about 2½ miles, once an important town. A small police rest-house.
Nárpur. 14 miles. Cross eight streams.	A town; the head-quarters of a <i>tahsil</i> ; <i>dák</i> bungalow, post office, police station, <i>sarai</i> and encamping-ground; country hilly; road passable for carts; supplies plentiful; water scarce and bad. The river Chukki, which is fordable, except after heavy rain, lies 6 miles below it.

ROUTE II.—FROM DHARMSALA TO HOSHIAWAT.

By Gopípur Dehrá and Bharsuán.

Names of Stages.	REMARKS.
Kángra (Bharani). 11 miles. Cross the Chitra river by a bridge.	A large town, situated 150 feet above the Bángangá; the head-quarters of a <i>tahsil</i> . <i>Dák</i> bungalow, <i>sarai</i> , encamping-ground, post office, and police station; supplies plentiful; water abundant; country hilly; road passable for carts. The fort lies at a distance of a mile from the <i>bázár</i> , (Bhawan).
Ránitál. 12 miles. Cross the Bángangá river by a bridge.	A <i>bázár</i> , <i>sarai</i> , encamping-ground, and police station; supplies procurable; water good, and abundant; road unmetalled but fair. A small police rest-house.
Gopípur Dehrá. 13 miles. Cross the Biás river by a bridge of boats in the dry season, and by a ferry in the rains; also cross 3 streams.	A village; the head-quarters of a <i>tahsil</i> , with a large <i>bázár</i> , <i>dák</i> bungalow, <i>sarai</i> , encamping-ground, post office, and police station; supplies procurable; water abundant; road unmetalled but fair. The Biás river lies just below it.

Chapter IV, D.

Prices, Weights
and Measures, and
Communications.

Roads.

ROUTE III.—FROM DHARMSALA TO SIMLA.
By Sultanpur, in the Kulu territory, and Kumarsain.

Names of Stages.	REMARKS.
<i>Dadh.</i> 8½ miles. Cross the Bāngangā river by a bridge; also 5 streams.	A small village on the right bank of a torrent; <i>dhk</i> bungalow, <i>sarai</i> and an encamping-ground; water plentiful; country hilly; road pretty passable; supplies and coolies procurable after due notice.
<i>Pālampur.</i> 9 miles. Cross the Bāngangā river by a bridge; also 3 streams.	A beautiful valley, the nucleus of the tea-planters, situated at an elevation of 4,400 feet, bounded on the north by high mountains covered with snow, and studded with tea gardens. <i>Tahsil</i> , police station, post office, <i>dhk</i> bungalow, <i>sarai</i> and encamping-ground; water abundant; supplies and coolies procurable. Pass the Holta and Nasau tea gardens about a mile from this, and thence through Piprotā crossing the Binowān river by a wooden bridge to Baijnāth. From Pālampur a cart road leads to Jālandhar viā Kāngra and Amritsar.
<i>Baijnāth.</i> 9½ miles. Cross the Binowān river by a bridge; also 3 streams.	A valley on the right bank of this river; partially cultivated, famous for its old temples; <i>dhk</i> bungalow, <i>sarai</i> , encamping-ground, and post office; water plentiful; supplies and coolies procurable after due notice.
<i>Dhelu.*</i> 10½ miles.	A <i>dhk</i> bungalow, <i>sarai</i> and encamping-ground; road very good; water plentiful; supplies and coolies procurable after due notice.
<i>Jātingri.*</i> 11 miles. Cross the Ul river by a bridge.	A small village; <i>sarai</i> and encamping-ground, on the crest of a hill on which the <i>dhk</i> bungalow is built; water scarce and distant; supplies and coolies procurable.
<i>Badiodna.*</i> 12½ miles.	A village; <i>sarai</i> , <i>dhk</i> bungalow and encamping-ground; water plentiful; supplies and coolies procurable. Cross Bubu pass from Jātingri.
<i>Karaun.</i> 10 miles.	Village; <i>dhk</i> bungalow, <i>sarai</i> and encamping-ground; water plentiful; road good; supplies and coolies procurable.
<i>Sultānpur.</i> 8 miles. Cross the Biās river by a bridge; also one stream.	A town with <i>tahsil</i> , police station, <i>dhk</i> bungalow, <i>sarai</i> and encamping-ground; water plentiful; supplies and coolies procurable; road very good, running along the valley of the Biās.

For continuation, see Kulu routes, Part II.

ROUTE IV.—FROM DHARMSALA TO SIMLA.

By Hamirpur and Kumārhatti.

Names of Stages.	REMARKS.
<i>Kāngra (Bhawan).</i> 11 miles. Cross the Chetru river by a bridge.	For remarks see Route II.
<i>Rānital.</i> 12 miles. Cross the Bāngangā river by a bridge.	Ditto ditto.

* In Jalandhri territory.

ROUTE IV.—FROM DHARMSALA TO SINDLA.—(Continued.)

By Haripur and Kumārhatti.

Chapter IV, D.

Prices, Weights
and Measures, and
Communications.

Roads.

Names of Stages.	REMARKS.
Jawāla Mukhi 11½ miles. Cross the Biās by a ferry; also 7 streams.	A small town, at which is the shrine of a goddess (<i>Devī</i>), after whom it is termed, one of the most famous temples of pilgrimage in Upper India, situated in an elevated nook of the Ching mountains. <i>Sarai</i> , encamping-ground, police station, and post office, road fair; supplies and water plentiful.
Nādaun. 6½ miles.	A small town, on the left bank of the Biās; encamping-ground; road unmetalled but fair, water abundant; supplies procurable.
Haripur. 14½ miles. Cross 4 streams.	A town, the head-quarters of a <i>tahsil</i> ; <i>sarai</i> , encamping-ground and police station; water plentiful; supplies procurable; road good. Rest house also.
Mahr-ki-hatti. 9½ miles.	A village in the Bilāspur State; only an encamp- ing ground; road pretty passable; supplies rather scarce.
Kumārhatti. 12 miles.	Lies in the Sindla district; everything procurable.

The following description of the passes over the three great mountain chains of the Kangra district is taken from Mr. Lynam's Settlement Report. Further information on the Kulu routes will be found in Part II (Chap. IV, Section D).

Passes.

I.—PASSES OF THE OUTER HIMALAYA, OR DHOLA DHAR.

1.—Between Kangra proper and Chamba, in order from the North-West.

Between Boli and Lānodi the outer Himalayn or Dhola Dhar divides Kangra proper from Chamba, and is crossed by the following recognized passes:—

Name of Pass.	REMARKS.
Bowār	... Between Boli, in Kangra, and Basū, in Chamba, low and easy.
Bālen	... Between Dārent and Pour, easy.
Gājro alias Bag ki joth, or Bhīm Sutāri	... Between Kaniri and Koti; one place in the road somewhat difficult and dangerous.
Indrār ...	... Between Dharmālm and Chinotā. Early in the year the frozen snow near the top is rather steep, otherwise easy.
Kāmlī ki joth	... Between Kaniārali and Chinotā. This pass is said to have been one of the easiest, and much used in old times by foraging bands from either side of the pass; hence the Bhjās of Chamba, some generations ago, made it penal to use it, and the Gaddis still understand that its use is prohibited.
Tornl ...	... Between Narwān and Chinotā. A high pass not practicable till towards the autumn; only used by a few shepherds.
Tālang	... From the head of the Baner river, between Narwān or Jiya and Trāitā. Very high, but not difficult.

Chapter IV, D. — Prices, Weights and Measures, and Communications. Passes.	Singhár	... From Kandí to Dewál. Rather high and difficult.
	Satnálo	... From Bandlá to Bárá Bánso. Rather high and difficult.
	Wáru	... From sources of the Awá, in Bandlá, to Bárá Bánso. Easy.
	Súreh	... From Lánodh to Bárá Bánso ; low and easy.

Of the eleven passes, one, i.e., the Bowár, can be crossed by unladen mules or hill cattle ; the others are only practicable for men or sheep and goats. All, except the Torál pass, which is used only by shepherds, are crossed in the spring or autumn by the Gaddi families, who make a practice of spending the winter in the Kangra valley. The highest, viz., the Tálang, must have an elevation not far short of 16,000 feet and the lowest of little less than 13,000 feet.

2.—Between Bará and Chhotá Bangáhal.

From Lánodh to the point on the border of Kúlu where it makes a sudden bend southwards, the outer Himalaya divides Bará Bangáhal from Chhotá Bangáhal, and is crossed by the following passes :—

Thamsár	... Very high, but incline on both sides gradual, cattle cross in the early summer when the snow is still deep.
Gaurí, <i>alias</i> Makorí	... High but easy.
Makorí	... Ditto.

All these three passes must exceed 15,000 feet in height. They are used by the Kanets of Bangáhal and by the shepherds who graze their flocks in Bangáhal in the summer. They are closed for six or seven months in the year by the snow.

3.—Between Chhotá Bangáhal and Kúlu.

Between Chhotá Bangáhal and Kúlu the outer Himalaya is crossed by two passes :—

Gorá lotnú	... From Bizling in Kothí Sowár, to Kakrí, in Kothí Horang. Rarely used except by shepherds, and very difficult until the snow is well melted, about 15,000 feet elevation.
Sári	... From Milán, in Kothí Sowár, to Sumálang, in Kothí Mángarh. Open from early in May. An easy pass, about 14,000 feet elevation.

In former days, when Bangáhal formed part of the Kúlu principality, communication between Kúlu and Kangra was mostly carried on by the Sári pass ; the constant feud between Mandi and Kúlu obstructed the lower roads.

4.—Between Mandi and Kúlu.

Between Mandi and Kúlu the outer Himalaya is a comparatively low range wooded up to its summit, and passable at all points except where it runs into bare rock and precipice. The only passes which deserve to be mentioned are the Bábú and the Bajaurá or Dulahi passes, which have an elevation of about ten thousand and seven thousand feet respectively. The old high road from Kangra to Kúlu crosses the latter, and a new camel road from Mandi and Phagwara now crosses the Dulahi pass and is open all the year round.

II.—PASSES IN THE JALAURI RANGE IN SEORAJ.

The Jalauri pass.—Crossed by the road from Simla to Sultánpur ; 10,500 feet.

The Basloh pass.—Crossed by the road from Pláeh to Nirmand about 10,400 feet.

III.—PASS ON THE BARA BANGÁHAL RIDGE.

The Bará Bangáhal ridge, which divides Kúlu from Bará Bangáhal, can be crossed late in the year, near the head of Phijráw river, above Kothi Nakri in Kothi Horang. It is a high pass over 17,000 feet in height, but not especially difficult in other respects. Until Mr. Lyall had occasion to use it, to avoid a great detour in marching from Bará Bangáhal to Kúlu, it is said to have been unexplored, except by a certain Gaddí shepherd. *Kálí Hín*, or black ice, a name taken from a sheep-run on the Bangáhal side, is the name for the pass which suggested itself to the people who accompanied Mr. Lyall.

Chapter IV, D.

Prices, Weights
and Measures, and
Communications.
Passes.

IV.—PASSES IN THE MID-HIMALAYA.

1.—Between Chamba and Láhául.

The mid-Himalaya chain, which divides Láhául and Spiti from Chamba, Bará Bangáhal, Kúlu, and Kanáwar, is crossed by the following passes :—

Kukti Between Jobrang Kothi, in Láhául, and Kukti in Bharmaur of Chamba, about 16,000 feet elevation ; rather steep near the summit, and the glaciers on both sides cut up with crevasses, but otherwise not difficult.

2.—Between Láhául and Bará Bangáhal.

Asá or Asákh, called in Between Kothi Ghúsh, in Láhául and Bará the maps the Bará Bangáhal. A difficult pass, seldom used ; Bangáhal pass. ... probably about 17,000 feet elevation. Very steep ; frozen snow on the Láhául side.

Nigáhar Between the ravine of that name which divides Kothis Ghondlá and Ghantál in Láhául and Bará Bangáhal. Has hardly ever been used, but is said not to be more difficult than No. 2.

Rohtang Between Koksár, in Láhául, and Palehán, in Kothi Manáli, of Kúlu. A made high road runs over this pass, and is practicable for laden mules and ponies ; only 18,000 feet elevation.

Hamtá Between Hamtá, in Kothi Jagatsúkh, of Kúlu, and Chatrá, a camping-ground opposite Páraná Koksár on the Chandra in Láhául. Easy, except at the summit, where incline steep, but even there a *ghúnt* can scramble over with some difficulty, probably under 15,000 feet elevation.

3.—In the Mánírang Range, between Spiti and Kanáwar in Basáhir.

Rúpi Between Rúpi, in *iláka* Pandrá Bis, of Kanáwar and Pin Kothi, in Spiti. About 17,000 feet elevation. Very steep ; had road on Basáhir side below the highest halting place. The men of Pin barter salt, borax, &c., for iron with the Basáhiris at the upper halting place, which is a small plain.

Bhábeh Between the Bhábeh valley, in Kanáwar, and Pin Kothi, in Spiti. An easy pass, practicable for unladen *ghúnts*, and used by traders. About 17,000 feet elevation.

Chapter IV, D. Lipi ...

Prices, Weights
and Measures, and
Communications.

Passes.

Mánirang

... Between Lipi, in Kanáwar, and Pín Kothí, in Spiti. About 18,000 feet elevation. Said to be easy, but not used for more than a hundred years, as use prohibited by the Rájás to prevent forays (*see* Gerard).

... Between Mání, in Spiti, and Sangnám, in Kanáwar, according to Gerard; 18,612 feet elevation. Much snow; road bad on Kanáwar side in some places.

4—In the Kanzáw Range, between Spiti and Láhaul.

The Kanzáw

... An easy pass, of some 15,000 feet. It leads into the valley of the Chandra, and is closed for some months in the winter by snow.

Of these ten passes the only important one, as a highway or trade road, is the Rohtang. This is a remarkably low dip in a very high range; though the pass is only 18,000 feet high, the sides rise to 15 and 16,000 feet; and within twelve miles to the right and left are peaks over 20,000 feet in height. The high road to Leh and Yárkand from Kúlu and Kángra runs over this pass.

The Hamtá pass is important, as the shortest road from Kúlu to Spiti. A certain number of Kúlu *zamíndárs* also go by this route to Spiti in the autumn, and there meet the Tibetan traders, and barter. The Spiti people only come to Kúlu when they have Government business.

The Kukti pass is used by the greater number of the Gaddí shepherds from Kángra and Chamba who graze in Láhaul. A few Gaddís who trade towards Leh and Yárkand also use this pass.

Láhaul is shut off from the rest of the district by the fall of snow on the passes, from some time in November till the end of April. The Rohtang has sometimes been crossed in December, but it is dangerous, except in settled fine weather, to cross it at the end of October. In October 1863 a gang of Kúlu men were caught in the pass by the icy wind, known as the Biáná, which often precedes or accompanies a snowstorm, and seventy-two died of the cold. During the two winters 1882-83 and 1883-84 the pass was only absolutely closed in February and March.

Other accidents have happened before and since to small parties. It will be seen that there is no known path over the mid-Himalaya between the Hamtá and Rúpi passes, which must be about 75 miles apart measuring along the ridge; as far as appears, the only point in this long stretch which has ever been crossed, lies between the head of the Chota Shigri ravine on the Chandra, in Láhanl, and the ridge which divides the Maláaa valley from Manikaran, in Kúlu.

In 1883 Mr. Louis Dane sent two men to explore this route. They came out at Tos in Kothí Kaniáwar and reported the route easy with the exception of one glacier.

Some years ago certain shepherds from Seoráj in Kúlu were in the habit of crossing the range here on their way to graze in Láhanl, November till late in May. It is, however, possible to get into or out of Spiti in the winter after the snow has bridged the river by a route along the bed of the Spiti river. By this road the lower part of Kanáwar and the plains of Tibet can be reached by travellers in the depth of the winter; but they say that the road has become dangerous, if not impracticable, owing to breaking away of part of a glacier. There is no tradition even of any one having crossed direct from Kúlu to Spiti: and from the great elevation, great breadth and rugged character of the range between these countries, it is certain that

any route which could be discovered would be too difficult to be practically of use. To get to Spiti from Kulu you either go round through Basáhir territory and over the Bhábeh, or cross by the Hamtá or Rohtang passes into the valley of the Chandra in Láhaul, and thence over the Kanám pass into Spiti. The latter route, which is the ordinary one, involves four days marching through uninhabited wastes. Both routes are ordinarily closed by heavy snow from some time in October or beginning of November till late in May. It is, however, possible to get into or out of Spiti in the winter after the snow has bridged the river by a route along the bed of the Spiti river. By this road the lower part of Kanáwar and the plains of Tibet can be reached by travellers in the depth of the winter.

Chapter IV, D.

Prices, Weights
and Measures, and
Communications.

Passes.

IV—PASSES IN THE WESTERN HIMALAYA.

From Láhaul and Spiti into Ladákh and Chinese Tibet.

The western Himalaya, which divides Láhaul and Spiti from Ladákh and Chinese Tibet, is crossed by the following passes.

- | | |
|--------------------|---|
| Shinkál pass | ... From Rángro, in Láhaul to—in Zanskár of Ladákh, probably over 17,000 feet elevation. |
| Bará Lácha | ... From Dácha, in Láhaul, to the Rúpshú country in Ladákh : elevation to 16,500 feet according to Cunningham ; and some 250 feet less according to survey. |
| Túkling Lá or pass | ... From Kiotú, in Spiti, to Rúpshú country in Ladákh, probably about 18,500 feet elevation. |
| Párang Lá or pass | ... From Kibbar, in Spiti, to Rúpshú, in Ladákh, elevation 18,500 feet according to Cunningham. |

There would appear to be another pass more to the east than the Párang Lá, which was used by smugglers in former days, but is now completely disused and forgotten. The very steep and rugged character of the passes noticeable in the outer Himalayas disappears in the trans-Himalayan country, where the mountains are not exposed to heavy falls of rain.

All these four passes over the western Himalaya can be crossed by laden *yaks* and ponies, and there would be no difficulty, as far as levels are concerned, in making an excellent cart-road over the Bará Lácha. In May, when the direct route over the Bará Lácha is closed, travellers to Leh often go over the Shinkál ; the crest of the latter, though higher, is very much narrower, and a push across the high ground can be made in a single march.

CHAPTER V.

ADMINISTRATION AND FINANCE.

SECTION A.—GENERAL.

Chapter V, A.

General
Administration.
Executive and
Judicial.

The Kangra district is under the control of the Commissioner of Jalandhar, who is assisted in the disposal of judicial work by an Additional Commissioner stationed at Jalandhar. The ordinary head-quarters staff of the district consists of a Deputy Commissioner, a Judicial Assistant and two Extra-Assistant Commissioners.

Tahsils.	Qandwana and Naibs.	Girdawars	Patwaris and Assistants.
Kulu ...	2	...	19
Kangra ...	2	...	09
Hamirpur ...	1	...	25
Dehra ...	1	...	30
Nurpur ...	1	...	30
Total ...	7	20	163

An Assistant Commissioner is posted at Kulu in charge of that subdivision. Each *tahsil* is in charge of a *tahsildar* assisted by a *naib*, excepting Kulu and Hamirpur, where there are no *naib-tahsildars*, and Plach and Palampur, where separate *naibs* are stationed. The village revenue staff is shown in the margin.

There are two *munsiffs* in this district—the *munsiff* at Kangra has jurisdiction in that *tahsil*, and the *munsiff* at Nurpur has jurisdiction in that *tahsil* and partly in those of Dehra and Kangra. The statistics of civil and revenue litigation for the last five years are given in Table No. XXXIX.

Criminal, police
and gnols.

The executive staff of the district is assisted by the Rajas of

Class of Police	Total strength.	Distribution.	
		Standing Guards	Protection and detection.
District (Imperial)	380	99	291
Municipal ...	11	...	11
Ferry ...	10	...	10
Total ...	411	99	312

Guler, Lanhagrán, Nádann, Sibá and Kotlohr, who have magisterial powers within the limits of their respective *jdgrs*. The police force is controlled by a District Superintendent. The strength of the force as given in Table No. I of the Police Report for 1882 is shown in the margin. In addition to this force, 984 village watchmen are entertained, and paid by contributions made by the villagers in cash and grain. The *thands* or principal police jurisdictions, and the *chaukis* or police outposts, are distributed as follows: *Tahsil Kulu*.—*Thands*—Kulu and Plach. *Tahsil Kangra*.—*Thands*—Kangra, Palampur, Dirmisala and Shalpur. *Chaukis*—Bhawarna and Randtal. *Tahsil Hamirpur*.—*Thands*—Hamirpur, Sujanpur and Barsar. *Tahsil Dehra*.—*Thands*—Dehra, Jaisala Mukhi and Haripur. *Tahsil Nurpur*.—*Thands*—Nurpur, Kotla and Sararwan. There is a cattle-pound at each

khud and *chauff*, excepting that at Rānītil. The district lies within the Lahore Police Circle, under the control of the Deputy Inspector-General of Police at Lahore.

The district gaol at head-quarters contains accommodation for 150 prisoners. Table No. XI, gives statistics of criminal trials; Table No. XII of police inquiries, and Table No. XIII of convicts in gaol for the last five years.

The Bangālis are the only criminal tribe (though not so proclaimed under the Act) at large in this district. There were 20 men on the register in 1883. A careful inquiry into their antecedents and present mode of life made in 1883 showed that the Bangālis of Kangra have a tradition that several generations ago their ancestors came to this district from Bengal; their occupation was begging and snake-charming, and there can be no doubt that they are tribally connected with the Bangālis, Sayhrās, &c., of the plains, with whom they have constant communication. They gain a living by begging, by exhibiting snakes, and by petty pilfering from houses, village lanes, and more especially from fields. They are said to be very expert and daring burglars. They live in reel huts by the way side, or in any convenient spot that takes their fancy. They never remain long in one place, and can pack up and march off on the shortest notice, carrying their huts and property on donkeys. They are extremely filthy in their habits, and hunt and eat the most repulsive of wild animals. They prostitute their women. They appear to have no fixed religion or religious ceremonies. They believe in *Lāl Dād*, to whose shrine in village Dhumāl near Wārsāhāl they make pilgrimages. They are also in the habit of prostituting the local deities. They are said to speak a kind of thieves' language understood only by themselves, but the Superintendent of Police could not extract any specimens of it from them. They have divided themselves into small camps located in various parts of the district, and, constantly wandering among the settled population of the district, are a source of great annoyance, and inflict a considerable loss in the aggregate by a regular system of petty thefts; but as the most searching inquiry has failed to prove that they are addicted to the systematic commission of non-bailable offences, it has not been found possible to bring them under the operations of the Criminal Tribes Act. They are, however, carefully watched by the police, who, assisted by the village headmen, keep a strict surveillance over their movements.

The gross revenue collections of the district for the last 14 years so far as they are made by the Financial Commissioner, are shown in Table No. XXVIII; while Tables Nos. XXIX, XXX, XXXI, XXXII and XXXIII give further details for Land Revenue, Excise, License Tax and Stamp, respectively. Table No. XXXIIA shows the number and situation of registration offices. The central distilleries for the manufacture of country liquor are situated at Kūh, Pālampur, Hanspur, Dohra, Kangra and Nūrpur. The cultivation of poppy is carried on in the Kūh sub-division under special permit, and subject to the payment of an acreage duty. Table No. XXXVI gives the income and expenditure from district funds, which are controlled by a Committee consisting of 15 members selected by the

Chapter V, A.
General
Administration.

Criminal trials

Revenue, Taxation
and Registration.

Chapter V, A.
General
Administration.
Revenue, Taxation,
and Registration.

Deputy Commissioner from among the leading men of the various *tahsils*, and of the Civil Surgeon, the Superintendent of Police, and the Civil Engineer for the time being, the *tahsildár*, and the District Inspector of Schools as *ex-officio* members, and the Deputy Commissioner as President. Table No. XLV gives statistics for municipal taxation, while the municipalities themselves are noticed in Chapter VI. The income from provincial properties for the last five years is shown below:—

Source of income.	1878-79.	1879-80.	1880-81.	1881-82.	1882-83.
	Rs.	Rs.	Rs.	Rs.	Rs.
Ferries with boat bridges ...	5,296	4,090	6,386	8,994	7,623
Do. without do. ...	7,806	7,070	7,000	8,080	7,984
Staging bungalows, &c. ...	1,451	1,550	1,314	1,747	2,056
Encamping-grounds ...	22	10	61	41	37
Cattle-pounds ...	2,358	2,308	2,108	2,204	2,341
Nazul properties ...	850	270	280	241	257
Total ...	17,204	10,016	18,078	21,997	20,299

The ferries, bungalows and encamping-grounds have already been noticed at pages 196-199, and the cattle-pounds at page 204. The principal nazul properties consist of the Naggar castle in Kulu and two gardens of Kangra and Nagrota. The castle was the palace of the old Rájás of Kulu, and has now been altered to suit the requirements of the Assistant Commissioner in charge of the sub-division, who resides and holds his court there. The two gardens also belonged to old *kardárs* of Sikh times, and are now let out to fruit and market-gardeners. There are also the old fort at Núrpur, which contains a temple and a number of tanks and wells, and where the district school and post office are located; and at Kotla, which, though in a ruinous condition, encloses a large well wooded area. The remaining properties consist of old buildings, sites, ruins, plots, &c. Figures for other Government estates are given in Table No. XVII, and they and their proceeds are noticed in the succeeding section of this Chapter, in which the land revenue administration of the district is treated of.

Statistics of land
revenue.

Table No. XXIX gives figures for the principal items and the

Source of revenue.	1880-81.	1881-82.
	Rs.	Rs.
Surplus warrant <i>talebanah</i> ...	203	184
Fisheries ...	821	...
Iron or other mines ...	127	70
Revenue fines and forfeitures ...	867	669
Fees ...	9	15
Other items of miscellaneous land revenue	0	11

totals of land revenue collections since 1868-69. The remaining items for 1880-81 and 1881-82 are shown in the margin.

Table No. XXXI gives details of balances, remissions,

and agricultural advances for the last fourteen years; Table No. XXX shows the amount of assigned land revenue; while Table No. XXV gives the areas upon which the present land revenue of the district is assessed. The current Settlement was sanctioned for a term of 30

years, which expired in 1879. The incidence of the fixed demand per acre as it stood in 1878-79 was Re. 1-5-3 on cultivated, Re. 1-4-3 on culturable, and Re. 0-8-1 on total area. The statistics given in the following tables throw some light upon the working of the Settlement :—Table No. XXXI.—Balances, remissions, and *takávi* advances. Table No. XXXII.—Sales and mortgages of land. Tables Nos. XXXIII and XXXIIIA.—Registration.

Table No. XXXVII gives figures for the Government and aided, district, middle and primary schools of the district. The district school is at Núrpur; there are middle schools for boys at Pálampur, Kángra, Kúlu and Snjánpur, while primary schools are situated in the several *tahsils* as follows :—Kúlu, two, Kángra, ten; Hámírpur, ten; Dehrá, six; Núrpur, seven; also female schools for girls at Snjánpur, Nádaun, Harípur and Núrpur. With the exception of the district school at Núrpur and the mission school at Kángra, all these schools are under the immediate supervision of a District Inspector of Schools. There is also an aided primary school at Kyelang in Láhaul, and a small mission school at Nerinaud in outer Seoráj. The district lies within the Lahore Circle, which forms the charge of the Inspector of Schools at Lahore. Table No. XIII gives statistics of education collected at the Census of 1881; and the general state of education has already been described at pages 69, 70. There are no private or indigenous schools worthy of notice.

The old town school at Núrpur in the Kángra district was raised to the status of a district school in 1864, and is situated in a portion of the old fort said to have been built by the Empress Núrjahan. Núrpur at that time was a flourishing town of 12,000 souls, prosperous and wealthy owing to the Kashmir shawl trade. Its progress was therefore marked up to some time after the Franco-German War. The prosperity of the town, and with it that of the school, began to decline between 1870 and 1873, during which time Núrpur was visited by epidemics of cholera and fever. Hundreds of Kashmirís left the town to seek employment elsewhere. Núrpur contains now about 5,000 inhabitants, most of whom are in poor circumstances, scarcely able to send their children to school as soon as they reach an age when they earn a living. The school suffers in consequence, but is maintained in a fairly satisfactory condition by the liberality of the municipality which contributes a small monthly sum for scholarships, and by an efficient staff of teachers, who maintain good discipline among the pupils and the few boarders residing near the school, and insure a fair intellectual progress. The school is managed by a head master, assisted by four teachers on the sanctioned and eight others on the grant-in-aid establishment. The school contains a middle department, teaching up to the middle school Anglo-vernacular standard, an upper and a lower primary department, an Urdu branch in the Dangá bázár, and a Hindi branch in Niázipur. The expenditure, as well as the total of pupils under instruction and the number of boys who passed the middle school examination between the years 1878 and 1883, will be seen from the table on the next page.

Chapter V, A.
General
Administration.

Education.

Núrpur district
school.

Chapter V, A.
General
Administration.
Nurpur district
school.

Year.	NUMBER OF PUPILS.				Expendi- ture.	Number of pupils who passed the Middle School Ex- amination
	Middle Depart- ment.	Upper Primary.	Lower Primary.	Total.		
					Rs.	
1876-70	72	...	193	265	2,818	4
1879-80	16	51	103	173	2,513	4
1880-81	25	41	125	191	2,983	4
1881-82	24	40	118	182	3,469	4
1882-83	25	36	156	219	2,904	6

Medical.

Table No. XXXVIII gives separate figures for the last five years for each of the dispensaries of the district, which are under the general control of the Civil Surgeon, and in the immediate charge of the Assistant Surgeon at Kálu, and of Native Doctors at the remaining stations. There is also a small leper asylum at Dharmasála, founded by and maintained out of charitable contributions, for the benefit of a limited number of lepers from the district, which is separately described below. The medical charge of the 1st Gorkhá Light Infantry stationed at Dharmasála is held by a European Surgeon, who is assisted by two Native Doctors at Dharmasála, and one in charge of the detachment which garrisons the fort at Kangra, where there is also a European Surgeon for the benefit of the Officer Commanding the fort.

Dharmasála leper
asylum.

This leper asylum was established in 1857 in Colonel Lake's time. It is supported by a grant from provincial and district funds and by private contributions. It is situated on the south of Dharmasála, about two miles below the station, and is apart from other habitations. The building is of *pakka* masonry. There are two barracks divided into 23 rooms. Each leper occupies a room.

This accommodation is sufficient. The following figures show the working of the institution :—

Years.	Expendi- ture.	IN-DOOR PATIENTS.			Out-door Patients
		Male.	Female	Total.	
	Rs.				
1876	807	130	72	208	15
1879	903	140	60	216	7
1880	915	143	76	218	4
1881	781	132	64	216	4
1882	754	116	60	206	6

There are now 18 lepers in the asylum. Food, &c., is sanctioned for this number at Rs. 2 each from a provincial grant. Any expenditure beyond this amount is met from contributions. The lepers who are kept as candidates for admission as vacancies occur, are shown in the above figures as "out-door patients."

There is a very well built church (consecrated to St. John) at Dharmśāla capable of seating some 100 persons; a Chaplain is posted here. There is also a small church at Pālampur, the nucleus of the tea planters' community, and another in the fort at Kāngra, at both of which periodical services are held by the Chaplain. In addition to these, there is a small church attached to the Church Missionary Society establishment at Kāngra, which is under the charge of a Missionary, and which, with the branch institution at Dharmśāla, has a congregation of some 75 Native Christians.

The public buildings of the district are under the charge of the Executive Engineer, Jalandhar Provincial Division, who has also charge of the two lines of cart road from Hushīārpur to Dharmśāla and from Nūrpur to Baijnāth. The military buildings are in charge of the Executive Engineer, Military Works, Meeran Meer Division. The former is subordinate to the Superintending Engineer, 2nd Circle at Amritsar, and the latter to the Superintending Engineer, Military Works, at Lahore. The telegraph line from Amritsar to Dharmśāla, and on to Pālampur and the offices there, are in charge of the Telegraph Superintendent at Amritsar, and the Post Offices under the Superintendent of Post Offices, Jalandhar Division. The forests are under the control of the Deputy Conservator of the Bīās Division, whose head-quarters are at Dharmśāla. The Kūm forests have been recently constituted a separate division under the charge of an Assistant Commissioner, whose head-quarters are at Naggar. The Customs (Salt) staff at Mauli is under the control of the Commissioner of Northern India Salt Revenue at Agra.

The principal military station in the district is the cantonment of Dharmśāla, situated some three miles from the civil lines or the upper station, and forming the southern extremity of the lower station. The 1st Gorkhā Light Infantry is stationed here. Five miles higher up, and on a level with the upper station, there is a convalescent depot for European troops. The fort of Kāngra, at a distance of

Station.	Regimental and brigade.	Non-commissioned officers, etc., and men.
		Native In- fantry.
Dharmśāla —	15	512

NOTE.—Exclusive of detachments.

Quarter-Master General's distribution list for that month, and include those who are sick or absent.

Chapter V, B.

Land and Land
Revenue.
Ecclesiastical.

Head-quarters of
other departments.

Cantonments,
Bazaars, &c.

SECTION B.—LAND AND LAND REVENUE.

Hindu and Sikh Revenue Administration.

An immense deal of information regarding the old revenue administration which had so great an influence upon the growth of rights in land and on the forms which they assumed, has already

The Administration
of the Bīās.

Chapter V, B.
Land and Land
Revenue.
The Administration
of the Râjas.

been given in Chapter III (Section D). It will be sufficient here to sketch the system of revenue administration and assessment which prevailed first under the Râjas and afterwards under the Sikhs. It is curious how little the intrusion of the latter affected anything below the upper grades of the administration. The village system, the tenures, and even the assessments remained practically unaltered, only the administration was confused.

The *chaudhris* are a class of agricultural officers raised by the Mughals. These functionaries are found only in those districts which were reserved as imperial demesnes. The extent of their jurisdiction seldom comprised more than eight or ten villages, and in every *talûka* there were several *chaudhris*. The duties were chiefly fiscal. They were expected to encourage cultivation, replace absconding cultivators, and provide generally for the security of the Government revenue. They were also entrusted with police powers, and were responsible for the arrest of criminals and the prevention of crime. Their emoluments were usually 2 per cent. on the gross produce, and sometimes the Government conferred a small *jâgir*. Besides this, most or all of them held small *inâms* or rent-free grants which were summarily resumed in the early years of English administration. In 1857 their grants were restored; and Mr. Lyall appointed such of the *chaudhris* as were men of note and influence to fill offices in his system of *kotwâls* and as *kâils*.

At the Regular Settlement these *chaudhris* had lost their prestige and influence almost entirely.

"But," writes Mr. Barnes "the *chaudhris* of *talûka* Indaura, *pargana* Nûrpur, another imperial appanage, are a remarkable exception. But in this case the strength of family connections has given an adventitious permanence to the title. Indaura is inhabited by a clan of Râjpûts who seceded originally from the Katoh stock. The family is divided into several branches, each with a separate chief or *chaudhri*, and among them the *chaudhri* of Indaura Khûs is the acknowledged superior, or the head of the entire clan. There are thirty-two villages in the *talûka*, and these are divided among the several branches. Each *chaudhri* collects the two per cent. on the gross produce, and is charged with the fiscal superintendence of his own circle. Here the duties and emoluments have remained as originally fixed, and besides their official perquisites, the *chaudhris* have acquired a proprietary title in most of the villages. They have great influence, and are attached to the interests of order and good government. And during the rebellion, the head of the clan made himself conspicuous by his loyalty."

On this, however, Mr. Lyall remarks:—

"There is much less order or system in the actual position of the *chaudhris* of *talûka* Indaura than might be supposed from reading Mr. Barnes' description. What their position was before the *talûka* was made over to the Râjas of Nûrpur by the emperors cannot now be ascertained. The Râjas reserved the grain rents of this *talûka* and that of Khairan for the use of their own kitchen, and the *chaudhris* or headmen of the Indauria Râjpût family collected for them, and got a percentage of the gross produce as a *chaudhri's* fee. But the Sikh occupation, which lasted a long time in Nûrpur, confused any system that existed. The Sikhs put cash assessments on the villages, and the leases were taken up by the old *chaudhris*, or by other Indaurians when a *chaudhri* broke down. Whoever took up the leases collected by share of the grain from the cultivators took the *chaudhri's* fee

and called himself the *chaudhri*. Mr. Barnes made these men proprietors, in whole or in part, of the villages which they had held in lease, as some of them had held their farms for a length of time, enjoying the whole profit and loss."

The office of *kotwāl* is of very ancient origin, and partly from its antiquity and partly from its better adaptation to local wants, the duties and privileges continue unimpaired to this day. The *kotwāl* is the agricultural chief of a circle of villages, grouped together from physical analogy, and formerly styled *kotwālis*, but now called *talūkas*. The duties of a *kotwāl* were not only fiscal and criminal, but also military. In case of emergency, he was required to repair at the head of all the fighting men of his *talūka* to the scene of danger. The people, if they wanted a plunder before the Government, deputed the *kotwāl*. He was the spokesman on their behalf, and the umpire and arbitrator in all their quarrels. His influence was unbounded, and in a political crisis the people would watch his proceedings and submit their judgment to his. Whatever course he took, they would be sure to follow. During the insurrections, the *kotwāls* of Upper Mau and Dhār Bol joined the insurgent Rām Singh, and the defections to his standard came principally from those two *talūkas*. Where the *kotwāl* stood fast, the people also remained true to their allegiance. These functionaries were remunerated in land, free of rent, and Mr. Barnes maintained their offices and their emoluments entire. The restoration of the *kotwāls* and *kāits* by Mr. Lyall has been noticed in Chapter III, page 130.

We now descend to the last and most useful class of officers, the village functionaries. Other posts have been abolished or have fallen into desuetude, but the village official has endured through every form of government, Hindu or Muhammadan, Sikh or British. In the hilly tracts, where the village circuits are larger, the duties of the headman are onerous and responsible. In former times he had to keep the accounts, collect the revenue, and to look after the agricultural interests of his charge. He comes generally of an influential family, in whose hands from ages past the management of the *tappa* or circuit has resided. He can read and write the character of the hills, and is a man of intelligence and respectability above the ordinary standard. In the open country, where the village areas are small and contracted, the middleman is very little raised above the rest of the community. He is essentially one of themselves,—a simple peasant, and probably quite illiterate; his duties are comparatively light, and his authority was often superseded by *chaudhris* and other officers set above him. These functionaries were remunerated in different ways in different parts of the country: In Nūrpur they possessed small patches of rent-free lands called *sāsan*; in *pargana* Kangra they received presents of grain at each harvest from the Government Collector; in Nādaun and Haripur they exacted fees and perquisites from the cultivator on stated occasions, and were entitled to collect from 4 to 6 per cent. over the Government revenue. These were lawful gains, but under so lax a system the amount was greatly increased by illicit

Chapter V, B.

Land and Land Revenue.

The Administration of the Rājās.

Chapter V. B.

Land and Land
Revenue.
The Administration
of the Rájás.

peculation. Mr. Lyall thus describes the old village functionaries of the district:—

“The system which seems to have been originally adopted by the Rájás was the division of the country into large villages or circuits, each of which had a numerous staff of officials appointed by the Rája and paid direct from his granary or treasury. There was a revenue agent or manager, called by various names, such as *kárdár*, *hákím*, *amín* or *pálsara*; an accountant called *káit* or *liknádra*, a *kotídla* or keeper of the granary, constables, messengers, forest watchers, &c. This kind of system still prevails in Chamba and some other neighbouring Hill States. In Máhal Mori there were *mehrs* of *tappas* who seem to have been military commandants of the local militia. In Kotehr and Jaswán, besides the officers of the *tappa*, each hamlet had its own head man, who was called the *mugaddam*. But there was no uniform system, at any rate not within times recent enough to be remembered, and no general name by which all headmen of villages were known.* Mr. Barnes introduced uniformity, and appointed *lambardárs* and *patwáris*. These *lambardárs* still regard themselves, and are regarded in their villages, rather as officers of Government than as representatives of the other proprietors. The *patwáris* appointed, unlike those of the plains, were generally landholders and leading men of the country put in their charge. *Qúnúngos* were only appointed by the emperors in those *talúkas* which they seized at one time or another as imperial demesnes; though some of the Rájás seem to have employed similar agencies in other parts of the country, under the name of *xáirs* or *káits* of *talúkas*.

Modes of collecting
the land rent or
revenue, and pecu-
liar forms of hold-
ings under the
Rájás.

Formerly the Rájás collected the land rent or revenue in various ways. In the unirrigated tracts the commonest way was to appraise for each harvest the actual produce, and then either to collect the Rájá's share in kind, or, more commonly, to convert it into cash at rates somewhat above price current. The Rájá's share was a half on good land, two-fifths, a third, or even a fourth, on inferior lands. This share was called *sat* and the other, or cultivators' share, was in some places in a rhyming way called *karat*. The *sat* was also commonly called the *hákimi hissa* or ruler's share, and though Government now takes no share of the grain, the name is still used in dealings between present proprietors and their tenants. For instance, where a proprietor and tenant cultivate a field in common, in dividing the produce a half or third will be put aside as the *sat* or the *hákimi hissa*, and the rest, i.e., the *karat* divided on the number of ploughs furnished by the two parties. The rents on crops other than grain, such as sugarcane, tobacco, safflower, &c., were usually (not always) collected as in other parts of India, not by share of produce, but in cash at rates per area of crop fixed for each tract. The patches of land irrigated from small streams which are found here and there in the driest parts of the hills, paid sometimes by share of produce, sometimes in cash, at sums fixed for each field or at fixed rates per area.

This was the normal way of collecting the land rent in unirrigated tracts; but in many places, when the average value of the collections

* One man was often headman of two or three neighbouring circuits, so also it was not unusual for a man to have no land or place of residence in the circuit of which he was headman.

had been ascertained, and little room remained for increase, a cash *jama* or rental was assessed, which continued without change for a length of time, till in fact there were strong grounds for increasing or diminishing it. These assessments were not made *mauzavár* as in the plains, that is, the *jama* or rental was not fixed for the whole *mauza* in one sum, but for each family holding, or, in other words, for each hamlet or homestead (*gráon*, *lúrh*, or *báa*). The fixed rental covered the fields in cultivation only; if a new field was added to the holding from the waste, it was assessed, and the rental to that extent increased. In *talúka Rámgarh* there prevailed at one time a peculiar kind of fixed assessment. The fields were divided into three classes, and assessed in fixed quantities of grain according to class; this grain was not actually collected, but was converted every year into cash at rates a little above price current.

In some tracts a more artificial system prevailed than that of simply assessing, at varying sums, the holding, great or small, of each family. In place thereof the fields were grouped into arbitrary divisions or allotments, presumed to be of about equal rental one with another. The names and natures of these allotments varied in different parts of the country; in *Núrpur* they were called *rant*, in *Rājgiri*, *khún*, in *Jaswán* and *Chanaur Koháran*, *bher*. This was, no doubt, in the main only an official mode of reckoning, devised to regulate the demands for rent and service; but the system has also had a considerable effect in shaping the family holdings, which were to some extent forced to fit into the allotments, and not allowed to grow or expand naturally. The *bher* in *talúka Jaswán* and *Chanaur Koháran* were of an average size of about sixty *ghumáos*. Half a *bher* was called an *adher*, a quarter a *peina*. These *talúkas* were at one time an imperial domain, and this measure, the *bher*, is said to have been invented by Tólar Mal, the great finance minister of Akbar, probably to facilitate assessments only. Each *bher* was assessed in cash at Rs. 26, and over and above this fixed cash rent a share of the grain was taken, but at lighter rates than usual. One family held a whole *bher* or more, another only a half or a quarter. The *rant* which was in use in most *talúkas* of *pargana Núrpur*, was a looser measure than the *bher*. The rents of the land were taken part in grain by share of actual produce and part in cash at fixed rates per *rant* varying from three to five rupees.

These cash dues, which were called *rangat* or *bangat*, always went into the Rāja's treasury; but the grain rents were almost always assigned in *rozgáth*, that is, in lieu of military service, either to the actual landholders, who then furnished one man among them for service, or to an outsider; in the latter case the *bangat* was paid to the Rāja, half by the outsider (the *rozgáhdáa*) and half by the cultivators. In lieu of the grain rents of one *rant* the Rāja got one soldier; or, according to another account, in some *talúkas*, half a *rant* went to an infantry soldier, and one-and-a-half to a mounted man. The grain rents of a great many *rants* in *Núrpur* were assigned to Bráhman families in *dharmarth*, i.e., for the cause of religion. The *khún* of *talúka Rājgiri* was the same thing as the *rant* in *Núrpur*; but the *rozgáhdáa* or assignee in *Rājgiri* got

Chapter V, B.

Land and Land Revenue.

Modes of collecting the land rent or revenue, and peculiar forms of holdings under the Rájas.

Chapter V, B.

Land and Land
Revenue.

Modes of collecting
the land rent or
revenue, and pecu-
liar forms of hold-
ings under the
Rájas.

the whole rents of the *khán*, not merely the grain rents, as in the case of the *vand*. In other unirrigated tracts, when the fields were not assorted into *vand* or *khán*, a part of the rents or grain rents were assigned in lieu of military service. For instance, in Mángarh and other parts of Geler each family of Rájpút, Ráthí, or Thakar landholders held about eight *ghumdos* of land rent free, in lieu of which they had to furnish one man in times of peace and two in times of war to attend the Rájá.

In Kethís Kodh and Sowár, of *talúka* Bangáhal, the Kúlu system (which will be described hereafter) of *jeolabandi*, or division of the fields into holdings known as *jeolas*, prevailed. But the name of *vand* was generally used instead of *jeola* and the *vand* does not exactly resemble the Kúlu *jeola* in its constitution.* The *grdon* or villages which make up the *kothís* are scattered here and there at long distances on the precipitous sides of the mountains. The houses of the village all stand together, and wherever they are at not too great a distance, the ground is not too steep, and other circumstances are favourable, a part of the slope of the hill is brought into cultivation. These patches of cultivation, which are made up of numerous little roughly terraced compartments, are called *sír*. Each household in the village has its *vand* and each *vand* is supposed to have an equal share in each *sír*; and, to ensure equality, the share is not taken in the shape of one field in each *sír*, but in several small plots situated in every corner of it; when a *sír*, as was often the case, was injured by a landslide, a rush of water or small avalanche of snow, it was the custom to re-divide by *phoglé*, i.e., lot (cast with marked goats' droppings).

These *vands* were not, as might be presumed, ancestral shares like those on which village estates in the plains are commonly held. The people of a village are not of one stock, and have come to the village at different times. Under the Rájás these *vands* were held almost rent free, in lieu of furnishing one man per *vand* for military service, and are therefore often spoken of by the people as their *barto*. The only item paid was a small tribute of grain, which went to provision the local forts. There were several reasons for this light assessment. In the first place Bangáhal was not a hereditary possession of the Kúlu Rájás; if the people had become disaffected, the province might easily have been seized by either the Mandi or the Katoch Rájás; secondly, the lands were poor, and the villages were always liable to be harried by raids from Mandi, between which State and Kúlu there was almost perpetual war; thirdly, besides military service, the people were constantly impressed to carry loads, as the only way to get from Kúlu to Kángra, without passing through Mandi, was by the Sarri pass into Kodh Sowár. This roundabout and difficult route was, in fact, a highway in those days. The *vands* were not divided among sons; the elder sons went out into the world, lived for a time by serving the Rájá, and, in the end, were generally provided for by him by grants of other *vands*, which had

*We have probably in the *vand* of Bangáhal the primitive type of the Kúlu *jeola*; the tenure was at one time alike in both countries, and popular in origin; but in this poor and remote tract it escaped the modifications at the hands of the Rájás which it underwent in Kúlu.

escheated to the Crown in default of male heirs and other ways, or by being allowed a share in some new Settlement in the waste. The youngest son stayed at home to succeed his father. In the time of the Chamba Râjas the Gaddîs, who held land high up on the sides of the snowy range, where the crops were of little value, paid in a fashion more like a tax per head than a true land rent. Something of everything was taken, some small sums of cash, and some measures of grain, a rope, a blanket, some honey, wild herbs, &c.

In the irrigated tracts peculiar measures or forms of holding prevailed. For instance, in the eastern half of the Kangra valley, that is, in *talûka* Pâlam and parts of Râjgiri, the fields were grouped into *hal* or *ploughs*. A collection of fields, for the most part in a ring fence, was rated as one *hal*, or sometimes as two *hal*, or half a *hal*. The whole plot, or a proportionate share of it, formed the holding of one family or individual. Often one family or household owned many *hals* or shares of *hals* in different places, and in two or more *mauzas*. Again, in the western half of the valley, that is, in *talûka* Sautâ and Rihlû, the fields were divided into plots, rated as one or more *ghumdo*. A *hal* ought to be that amount of land which can be farmed with one plough, and a *ghumdo* is a regular measure like an acre; but in point of fact, in this valley there was little or no correspondence, either in size or value, between one *hal* and another, or one *ghumdo* and the next. In the irrigated parts of *talûka* Bangâhal the plots here called *bîr* were rated at so many *dharûn*. A *dharûn* is a measure of seed converted into a land-measure according to the amount of seed required to sow a plot.

Each of these plots of irrigated land, whether rated in *hal*, *ghumdo*, or *dharûn*, had its own separate name and separate rental or assessment,—was, in fact, in some degree a little *mahâl* of itself. The assessment was in fixed measures of grain* plus some small items of cash, and was known as the *purâna mul*, or old valuation. It has existed time out of mind without change, though temporary remissions were often given in bad seasons, or to induce men to settle down on deserted holdings. In the Haldûn, or irrigated valley of Goler, the rice lands are divided into plots of from five to ten *ghumdos* called *kola*. Each *kola* was a *mahâl* of itself, with a separate name, and held on shares by men of different families who were unconnected with regard to their holdings of *nar* or unirrigated land. The Râjas assigned some share in these *colas* to all holders of unirrigated land who asked for it, without much or any regard to *mauza* boundaries. There were two classes of *colas*, viz., 1st, *mûdi* that is, those to which there were hereditary claimants, or, in the language of the country, a *wâris* or *dâwedâr*; 2nd, *wâfir*, i.e., to which there were no such claimants.

Chapter V, B. Land and Land Revenue.

Forms of holdings
and modes of collection of revenue
in irrigated tracts.

* They were not measures of weight but measures of capacity, and ran as follows: 2 *chahâo* = 1 *path*; 2 *path* = 1 *thimbi*; 8 *thimbi* = 1 *dharûn*; 6 *dharûn* = 1 *topa*. In some places fifty *thimbi* went to the *topa*. In rice measure 1 *chahâo* is equal to 2 *kacha ser*, and in paddy measure to 1½ *kacha ser*. In Bangâhal the assessment bore a proportion to the quantity of seed supposed to be required; for example, say that a *bîr*, or plot of an area of two *dharûn* paid a rent of eight or ten *dharûn* of rice; then its assessment was said to be *chaugandî* or *panahgandî*, that is four or five times the sum of the seed corn.

Chapter V. B.

Land and Land
Revenue.

Forms of holdings
and modes of collec-
tion of revenue in
irrigated tracts.

These last were, down to Settlement, considered free Crown property, and were leased from year to year. The *mūdi kolas* generally had a fixed cash assessment, the *wafir kolas* paid half produce into the Rājā's granaries. None of these *kolas*, a few of the largest excepted, have been partitioned as yet. All the shareholders provide ploughs according to their shares or their ability. All the labour is done in common; and when the harvest is got in, after putting aside from the gross outturn enough to meet the Government revenue and other expenses, the balance is divided upon the ploughs. Often four shareholders combine to furnish one plough. Each *kola* has an officer called the *nāmedār*, who manages the cultivation, collects the men and ploughs; and another called the *handur*, whose duty it is to let on the water: this last office is held in turn, but the first is generally hereditary. The *nāmedār* gets as a perquisite the head and leg of the goat sacrificed at harvest and first ploughing.

In *talūkas* Indaura and Khairan, of *pargana* Nūrpur, the only other tract in which there is much irrigation, no field assessment existed, and the revenue was collected by share of the actual produce of each harvest. Everywhere, in irrigated and unirrigated tracts the regular land rents were increased by the addition of numerous extra cesses, some of which went to officials, but most into the Rājā's treasury. They differed in number and amount in each *talūka*, but were generally in the form of percentages in cash or grain. Some of the commonest were the *jinsdī*, or army tax; the *paundh* or war tax; *aurātī*, or a tax to cover the cost of writing *aurātī*, i.e., receipts for the revenue; watchman's cess, or money-tester's cess; watchman's cess; *qānāngō's* or *mohāsib's* cess,—a cess to cover the cost of conveying the Government grain collections to the State granary; *bādha* or *bodh* (meaning extra) and *lāg* are names by which some of these extra cesses were known in many parts of the country. Some of them survive in dealings between *māfidārs* and proprietors, or proprietors and tenants.

Description of the
banwazīrī or mis-
cellaneous reve-
nue formerly
collected.

In addition to the above-described regular rents and extra cesses on land, a number of miscellaneous items were collected in the villages, all of which went by the general name of *banwazīrī*, or Forest Department dues. There seems to have been a separate staff for the collection of these dues under the Rājās. The Sikhs generally farmed the *banwazīrī* of a whole *pargana* or of several *talūkas* to one man, who sometimes, but not always, was also the *kārdār* who had the collection of the regular land-revenue. Many items of the *banwazīrī* had no direct connection with the land, and consisted of taxes paid by shop-keepers or artisans; but these classes lived on the Rājā's land, got timber and fire-wood from his forests, and grazed their cows and goats on his waste. In theory his right to demand taxes from them was based more upon his position as landlord than as head of the State. The number and amounts of the items of the *banwazīrī* differed greatly in different *talūkas*. As an example, we may take a list of them for one, viz., Changor Baliyar:—

Article or profession assessed.	Amount of charge.	REMARKS.
Gaddi shepherd's flock ...	Rs. 2 per 100 head of sheep or goats ...	A woollen <i>choga</i> and a he-goat was also taken from each shepherd. Oxen and cows paid no grazing tax, apparently on religious grounds (<i>gāthipān</i>). In most <i>talūkas</i> these dues were paid in <i>ghī</i> .
Gūjar herdman's buffaloes ...	Rs. 1 0 0 large buffalo ...	
Landholder's buffalo, cow ...	" 0 8 0 small ditto ...	In some <i>talūkas</i> these dues were collected not in cash, but in kind, that is, each man paid some article of his own manufacture.
	" 0 4 0 ...	
Julāha or weaver ...	" 0 12 0 per loom ...	These are the rates for water-mills owned and worked by Jhī-wars or Kabāras, who were professional millers; those owned by landholders who used to grind corn for their own consumption were also taxed, but at lighter rates.
Nāi nr barber ...	" 0 12 0 per house ...	
Dhobi or washerman ...	" 0 12 0 ditto ...	
Kumhār or potter ...	" 0 12 0 ditto ...	
Lohār or blacksmith ...	" 0 12 0 ditto ...	
Tarkhān or carpenter ...	" 0 12 0 ditto ...	
Darzi or tailor ...	" 0 12 0 ditto ...	
Chamār or tanner ...	" 1 0 0 or one <i>hido</i> ...	
Karaunk nr village watchman ...	" 1 0 0 ...	
Barhai or Sawyer ...	" 0 2 0 per house ...	
Lahriana, or tax on garden land ...	" 1 0 0 ditto ...	
Teli or oil-man ...	" 0 4 0 per press ...	
Water-mills on a river ...	3 maunds of flour ...	
Ditto on a hill torrent ...	1½ ditto ...	
Ditto on an irrigallon canal ...	6 ditto ...	

Chapter V, B.

Land and Land Revenue.

Description of the *banwaziri* or miscellaneous revenue formerly collected.

The above list is taken from a report made out by an old official of the *talūka*, but it is probably not exhaustive, for in reports for other *talūkas* many other items are entered such as—

	Rs. A. P.
Tābī or pony ...	0 8 0 per head.
Shop-keeper... ..	1 0 0 to 0-2-0 per shop.
Lilāri or dyer ...	0 8 0 per house.
Sundār or goldsmith ...	0 8 0 ditto
Barhai or drummer ...	1 0 0 ditto
Dumna or basket-maker ...	0 8 0 ditto

Monopolies for the sale of intoxicating drugs, for distilling spirits or keeping a gambling-house, were granted for *talūkas* or single villages, and the contract money formed items of the *banwaziri* revenue; so also the right to collect and sell the fruit of certain forest trees was leased from year to year. Even fruit trees in cultivated lands were not exempt; for example, the fruit of certain valuable *harā* trees so situated was always sold to the highest bidder, and mango trees were taxed in some *talūkas*, the tax going by the name of *ambūkari*. The Rājās claimed even a share of the honey from the owners of bee-hives, the best part of the timber of a tree which might be felled or blown down in a man's field, a large fish which might be caught in his weir or fish-trap, or the best hawk which might be caught in the nets spread in the forests. On the day of the *Sairi*

Chapter V, B.
Land and Land
Revenue.

festival (1st Besákh), which answers to our New Year's Day, the whole community of each village offered presents or *nazars* to the Rājā, the landholders sending baskets of fruit or vegetables, the shop-keepers articles of their stores, and the artisans articles of their manufacture. The *hákim*, or headman of the village, went with a following, and presented these gifts with an offering in cash of his own. He also made presents to the *wazír* and *qáníngó*, and received presents himself from his constituents.

Sikh administration.

Under Ranjít Singh's rule, first Dera Singh Majithia, and after him his son Lehna Singh, held charge in the capacity of *názim* or governor of the hill territory between the rivers Rávi and Satlaj. Neither of these, however, resided permanently in the district, but carried on the administration through agents (*kárdárs*) appointed in the *pargana* towns. Once a year the *názim*, or a superior agent appointed by him for the purpose, made a tour of the district, taking the accounts and hearing and redressing complaints. The *názim* was not only entrusted with the entire receipts from this territory, but he was likewise responsible for all disbursements; the fiscal, military and miscellaneous charges were all paid by his authority out of the gross income. There was no stated time for rendering these accounts to the State,—sometimes two and three years would be allowed to elapse before he was called upon to give an explanation of his stewardship. But he was obliged to be always prepared to give up his papers and to pay the balance whenever the Government might demand an adjustment. Sardár Lehna Singh enjoys a good reputation in the hills; he was a mild and lenient governor; his periodical visits were not made the pretence for oppressing and plundering the people; he maintained a friendly and generous intercourse with the deposed hill chiefs, and contributed by his conciliatory manners to allay their fallen position. At the same time he is held in favourable recollection by the peasantry. His assessments were moderate for a native system, and although he did not possess that force of character to keep his agents under proper control, yet he never himself oppressed, nor willingly countenanced oppression in others.

Over every *pargana* or ancient division of the country was appointed a *kárdár* who derived his appointment from the *názim*. These officers were not remunerated by any fixed scale of salary. Sometimes they undertook the farm of their several jurisdictions, guaranteeing to pay a certain annual revenue to the *názim*, and taking their chance of remuneration in the profits and opportunities for extortion which their position conferred upon them. In such a case, the *kárdár* held himself responsible for all the collections and disbursements. He was bound to realize all the revenue, to discharge the cost of all establishments, and to pay the surplus balance at the end of the year into the Governor's treasury. It is obvious that such a practice was highly detrimental to the interests of the people. They were literally made over for a given period to his mercy, and the rapacity of the *kárdár* was limited only by his discretion. This system, however, was not generally followed. It prevailed chiefly in *pargana* Harimn, where the vigorous, not to say contumacious, character of the people served as a restraint upon the license of the

kārdār. In most cases the *kārdār* received a personal salary of 700 rupees or 1,000 rupees a year from the State. He was allowed also a small establishment, who were paid in the same way from the public funds. To each *kārdār* there was usually attached a writer or assistant and twenty or thirty sepoy. Of course the mere pay was not the only inducement to accept office. Under every native government there are certain recognized perquisites, derived entirely from the resources of the people, which are at least equivalent to the fixed emoluments; and under so lax a system the official was moderate, indeed, who did not overstep these reasonable limits. The *kārdār* was not generally a long incumbent. Instances have occurred, such, for example, as Boghú Sháh at Kangra, where the *kārdār* has held his position for fifteen or twenty years; but he was a personal favourite with Lehna Singh, and owed his protracted tenure to his Chief's support. Taking the class generally, a *kārdār* seldom stayed more than three years. He obtained his office probably by the payment of a large propitiatory bribe, and the same agency by which he had succeeded in ousting his predecessor was opened to others to be directed against himself. Occasionally the people would repair in formidable bodies to Lahore and obtain the removal of an obnoxious *kārdār*; so that, partly from the venality of the Government, and partly from the effect of their own vices, they seldom held their office long. The *kārdār* was a judicial as well as a fiscal officer. He was responsible for the peace and serenity of his jurisdiction as well as for the realization of the revenue. But of course his fiscal duties were the most important. Corrupt judgments or an inefficient police were evils which might be overlooked, even supposing they excited attention; but a *kārdār* in balance was an offender almost beyond the hope of pardon. His chief business, therefore, was to collect revenue, and his daily routine of duty was to provide for the proper cultivation of the land, to encourage the flagging husbandman, and to replace, if possible, the deserter. His energies were entirely directed towards extending the agricultural resources of the district, and the problem of his life was to maintain cultivation at the highest possible level, and at the same time to keep the cultivator at the lowest point of depression.

Under native government in the rich and highly irrigated valleys of this district the Government dues have from time immemorial been levied in kind. The produce is certain and regular, independent of the caprice of the seasons. In the Kangra valley the proportion of grain received by the State had been found through a series of years to vary so little that a fixed measure of produce both for the autumn and spring harvests was imposed upon every field, and gradually became a permanent assessment. This practice had been in vogue for ages before the Sikh conquest. It was probably devised by one of the earlier Hindú princes. Its antiquity is so remote that the people are ignorant of the author. For every field in the valley there is a fixed proportion of produce payable to Government; and so carefully and equitably was this valuation made, and so ancient are the landmarks that constitute each field, that this elaborate assessment has lasted without a single instance of failure unto the present day, being still, even under the cash assessments of the British Settlement, the standard of distribution of the revenue burden among individual culti-

Chapter V, B.
Land and Land
Revenue.
Sikh administration.

Sikh revenue
system.

Chapter V, B.
Land and Land
Revenue.
Sikh revenue
system.

vators. The Sikhs found this system in force on their conquest of the country, and they did not subvert it. In every village of the valley there was a *kothé* or granary, where the produce was carried and stored; and as the chief staple of the valley is a fine description of rice which, Pesbáwar excepted, is grown in no other locality of the Punjab, the Government had no difficulty in disposing of the grain. Regularly every year the merchants would come up from the plains below and carry off the rice. So profitable was the trade, that the *kardárs* themselves not unfrequently speculated on their own account, and exported the rice of the valley, bringing back, on their return, the rock salt of the Pind Dádan mines.

The system above described was confined entirely to the Kangra valley. The valley of Haripur, which also possesses the means of abundant irrigation, was usually leased out to farmers, who took their rents by division of the crops, paying a fixed annual sum in money to the Government *kardár*. In other *talúkas*, such as Indaura and Khairan, the resident *chaudhrís* had sufficient influence to secure the lease in their own names. They also levied their dues in kind, paying a money assessment to the State. In the upland parts of the district, destitute of artificial aid and dependant for their crops upon the periodical rains, the assessment was always in money. The *kardár* was too well aware of the vicissitudes of the seasons to place his faith on the actual results of cultivation. Every village, therefore, was assessed at a fixed money demand, which was called the *ayán*, and under ordinary circumstances was maintained unaltered for many years, until, indeed, the reclamation of new land, or the deterioration of the village resources, had made the burden unequal. It was obtained by estimating the value at prevailing rates of the gross yield of a village in a favourable year, and assuming half the amount as the Government demand.

In excess of the revenue, the *kardár* levied an *anna* in the rupee, or six and a quarter per cent, as *kharaach*, or, contingencies. This was not repaid to the village officials but appropriated partly to his own expenses and partly carried to Government credit. The representative of the village had to seek his remuneration from other sources. He either engaged for the farm of his village, and obtained in this wise a precarious profit, or else he was authorized to levy a certain percentage on the Government revenue. The collections under the Sikh system were always in advance of the harvest. The spring demand commenced in *Navrátr*, which usually falls about the end of March. The autumn revenue was realized in September, and frequently remitted to the *násim* by the *Dasera* festival, or end of October. The money was advanced, on the security of the coming crop, by capitalists who could dictate their own terms; and thus the people were deprived of the legitimate fruits of their industry. Remissions were occasionally given under the authority of Lehna Singh. During the later days of the Sikh sovereignty these remissions frequently recurred, and were an absolute surrender of the revenue, and not merely suspensions to be subsequently realized.

Such was the outline of the Sikh system of revenue as followed in the hills. As a general rule, the demand was calcu-

lated at the rate of half the gross produce, and this proportion was frequently exceeded by the imposition of other cesses. The burdens of the people were as heavy as they could bear. The utmost limits of toleration had been attained. A native Collector however, is too discreet to ruin his tenants. He knows that indiscriminate severity is sure to entail eventual loss. At the same time he will proceed to any length short of actual destruction. He will take all he can without endangering the security of the future. His policy is to leave nothing but a bare subsistence to the cultivator of the soil, and with this principle as his rule of practice all his assessments are moulded. By gradual experience the capabilities of every village were ascertained, and the demand became stationary at the highest sum that could be paid without positive deterioration. The Sikh assessment was generally equal. The exceptions were those in which personal interest had counterbalanced the cupidity of the *kardār*, and in the hills, which were inhabited by a foreign race possessing no sympathy with the Sikhs, such instances of exemption were rare. The burden, as a rule, was borne by all alike, heavy indeed according to just and liberal principles, but still impartially distributed.

Chapter V, B.
Land and Land
Revenue.
Sikh revenue
system.

British Settlement.

On the cession of these hills in March 1846 A.D., a Summary Settlement for three years was effected by Mr. John Lawrence, the Commissioner of the Jalandhar Doab. Sardār Lehna Singh, the *názim* of the territory, alarmed at the commotions which were agitating his country, had retreated before the campaign to Benares. His brother, Ranjodh Singh, the Commander at Aliwál, governed in his place, and delivered his fiscal papers, shewing the detail of villages and the annual assessment fixed upon each, to the Commissioner. On this rent-roll, revised and checked by local information, the Summary Settlement was completed. Four *parganas*, Kangra, Haripur, Nádunn and Kálu, were settled by the Commissioner in person. The fifth, Nárpur, was made over to Lieutenant Lake, Assistant Commissioner in charge of the district. The whole of the details occupied less than a month, and during this period some hundred miles of country were traversed. The district was distributed into compact fiscal jurisdictions, qualified officers appointed to the charge, the revised rent-roll prepared, and all arrangements completed before the commencement of the official year, the 1st May 1846-47.

Summary Settlement.

As a general rule, the Summary Settlement was assessed at a reduction of ten per cent. on the Sikh revenue. All anomalous cesses and official perquisites were swept away, and the demand consolidated into a definite sum, for which engagements were taken from the village representatives for a period of three years. The people were summarily relieved of a number of miscellaneous imposts which under the former system enhanced their burdens and subjected them to constant molestation. On the other hand, we introduced our own system, and charged the cost to the village communities. We appointed village office-bearers for management and account, and fixed the emoluments of the *lambardár* at five per cent.

Chapter V. B.
Land and Land
Revenue.

and the wages of the *patwari* at two and half per cent. on the Government *jama*; we established also a Road Fund, and levied one per cent. additional for this purpose; so that, although we cleared away the irregular and undefined cesses of our predecessors, we substituted instead a series of charges which amounted nearly to nine per cent. in excess of the Government dues.

Kangra.

In *pargana* Kangra the rents had always been taken in kind. Every field was assessed, and had been for centuries, at a fixed value in corn. The people had never paid in money, and their feelings from long prescription and usage were entirely in favour of grain payments. They had never been accustomed to dispose of their produce or to convert it into money, and yet our system eschewed collections in kind and required that the revenue should be liquidated in cash. In this *pargana*, therefore, the Summary Settlement was not only a revision of the assessment, but an entire reversal of ancient and time-honoured customs. The grain payments were commuted at easy rates into money, and the people, after a little persuasion, were brought to accede to the innovation. Mr. Barnes writes "this measure, effected by the Commissioner, was attended with the most complete success. The Settlement itself was the fairest and best in the district, and the people are so well satisfied with the change that they would gladly pay a higher revenue than revert to their old usage. Money assessment has left them masters within their own village areas. They may cultivate whatever crops they please. It has taught them habits of self-management and economy, and has converted them from ignorant serfs of the soil into an intelligent and thrifty peasantry. They appreciate the discretion with which they are now entrusted, and are stimulated by the prospects which industry holds out to them".

Nurpur.

The *pargana* of Nurpur was settled by Lieutenant Lako, and the demand was not reduced in the same ratio as in the other *parganas*. In assuming the executive charge of the district he soon became aware of this fact, and, to lighten the burden he suspended the five per cent. allowance, which constituted elsewhere the official fees of the village representatives. For two years this Settlement was realized not without complaints, but without arrears; at the end of that time the second campaign commenced, insurrections arose in the hills, especially in Nurpur, the harvest failed, and both fiscal and political reasons combined to reduce the Settlement. Accordingly, with the sanction of the Commissioner, confirmed by Sir Frederick Currie, the Chief Commissioner at Lahore, the *jama* of Nurpur was lowered to the extent of Rs. 20,000 and fixed at the aggregate of Rs. 1,76,890, which it bore at the time of the revised Settlement under Regulation IX of 1833.

Haripur and
Nadaun.

The Summary Settlement of *parganas* Haripur and Nadaun call for no special remark. The revenue was fairly but rather heavily assessed. For a short period, and as the first Settlement, the demand was placed at a very judicious standard. Too great remissions would have embarrassed future proceedings, and it was safe policy to keep the revenue rather above than below the just proportion, for there were no data for elaborate calculations, and the revised Settlement

which was immediately to follow would adjust and moderate all inequalities.

The *pargana* of Kūlu was a mountainous tract entirely distinct from the rest of the district. The people and products belonged almost to different species. This country was the most recent conquest of the Sikhs. The inhabitants were not yet reconciled to the rule of their invaders, and the vestiges of war and rapine were still visible in the ruined homesteads and deserted fields of the peasantry, when the usurpers were themselves deposed to make way for their British conquerors. The upper part of the canton, which constitutes the valley of the Bías near its source, was settled by Mr. John Lawrence, the Commissioner of the Jalandhar Doab. The lower portion, bordering on the Satlaj, was settled by the Honorable J. Erskine. It was in this part of the *pargana* that the population displayed the greatest opposition to Sikh supremacy, and it was here accordingly that the marks of desolation were most recent and numerous. The *jama* was made progressive in order to suit the impoverished condition of the country, and the maximum was reached in three years, the term of the Settlement. The detail in the margin will show the demand fixed on each *pargana* at this Summary Settlement. Mr. Barnes thus discusses the nature of this assessment:—

	Rs.	
Pargana Kangra ...	2,27,870	
" Nādaun ...	1,77,657	
" Haripur ...	92,172	
" Nārpur ...	1,42,400	
Miscellaneous vil-		
lages of Nārpur		
transferred to	34,489	
Gurdāspur.		
Pargana Kūlu ...	62,562	
Total ...	7,27,151	

“Although an abatement of 10 per cent. on the Sikh rent-roll was allowed at the Summary Settlement, an experience of four years as district officer assured me that this demand on the unirrigated tracts was still too high. Crops dependant on the periodical rains are so fluctuating and irregular, that a money assessment fixed for a series of years must needs be light to compensate for the vicissitudes of the seasons.

The Sikh revenue was calculated on a moiety of the gross produce, and a reduction of 10 per cent. upon the Government demand would still leave the respective shares in the relative proportion of forty-five to fifty-five. I am fully aware that this was not the only benefit which the Summary Settlement introduced. I do not forget that the people have obtained an entire immunity from many vexatious imposts. The weight of taxation has been further lightened by extended cultivation, by the distribution of the Government revenue over a wider area, by freedom from official extortion, and by the introduction and culture of better articles of produce. All these circumstances combined have tended certainly to improve the condition of the cultivator. It is not easy, nor perhaps practicable, to calculate to what extent these causes have operated, but I have no doubt they have added from 15 to 20 per cent. to each man's income, so that the Government revenue, instead of being nearly a half, probably does not exceed one-third of the present assets of the cultivator.

“Allowing to these considerations their full importance, I still believe there is not sufficient vitality in the Summary Settlement to carry it successfully over a long series of years. The cultivator's profits are not so

Chapter V, B.

Land and Land
Revenue.
Kūlu.

Results of the
Summary Settle-
ment.

Chapter V. B.
Land and Land
Revenue.
 Results of the
 Summary Settle-
 ment,

large that he can pay from his own resources the losses incidental to a bad harvest. The occurrence of a calamitous year would compel the Government, as it has already done, to grant remissions, and the public revenue would thus come to fluctuate with the vicissitudes of the seasons. A constant struggle would be kept up between the Government and the people, tending to demoralize the community, to encourage frauds and false representations, and to overwhelm the Collectors' establishments with the labour of examining applications for relief. Moreover, we should bear in mind that under the Government of our predecessors there were adventurous circumstances, now no longer existing, which assisted the people to meet their public obligations. A large proportion of the hill population, especially from Núrpur and Haripur, were employed in the ranks of the Sikh army, for which service their quiet orderly behaviour, fidelity to their employers, and courage in the field, particularly recommended them. They were held in such estimation that no establishment, public or private, was considered to be properly furnished in which they were not included. The money that these men remitted to their families supplied funds to meet extraordinary difficulties, to replace agricultural stock, and to liquidate the Government revenue, which, under other circumstances, must have fallen into arrears. This source of income has now been withdrawn. The Sikh establishments have been scattered to the winds, and those very men who, under former Governments were the mainstay of the district, are now sitting idle at home, enhancing the burthens and contributing nothing to the general store. In Núrpur and Haripur there are thousands of men (I write from positive information) out of employ, born and bred to military service, unpractised in and undisposed to any other occupation. However good as soldiers, they are worthless as agriculturists, and instead of being an element of strength, they present an argument for moderating the revenue so as to suit their helpless condition.

"But the best proof of all that the Summary Settlement was too high to last, is the fact that during the years 1847-48 and 1848-49 I was obliged to grant remissions. In those two years the hills were visited by a severe and long continued drought, scarcity prevailed over all the unirrigated portion of the district, the cattle died for want of fodder and water, and for three successive harvests not a crop was saved in the poor uplands of Núrpur and Nádaun. Those parts suffered most which were nearest to the plains, while the interior districts, from their neighbourhood to the higher mountains, obtained an additional supply of rain. The people were reduced to great distress, and in this emergency I applied for and received the sanction of the Commissioner to suspend such portions of the revenue as the circumstances of the people might require. Accordingly I went about investigating personally the condition and resources of each *tahíka*; and the result was that I allowed suspensions, and the Government so far acquiesced in the propriety of these measures as to authorize the absolute remission of all the balances."

Regular Settlement,
 A. D. 1848—52.

Under these circumstances a Regular Settlement was set on foot under Mr. Barnes, the Deputy Commissioner, in 1848; and his admirable report on the operations was submitted in 1852. The term of Settlement was originally fixed at 20 years; but was subsequently extended to 30 years, to expire in 1879. It is therefore this Settlement the assessments of which are still current; though, as will presently be explained, the record of rights has been revised in the meantime. The assessment made by Mr. Barnes has worked

admirably. He thus describes his action, and the grounds upon which it was based :—

"In the irrigated *pargana* of Kangra and the upper portion of Kulu, where the crops are certain and regular and the Summary Settlement had been easily collected, I gave no reductions. The village *jamas* were adjusted and brought to assimilate to a general standard, but the demand was not lowered. Indeed, there is a slight increase in the present assessment, and so also in the irrigated villages of Haripur, such as *talukas* Nagrota and Narbānah : and in the irrigated valleys of Nūrpur, such as Indaura, Khairau and Sūrajpur, the reduction is almost nominal. In these cases I had no misgivings for the future. The supply of water was drawn from perennial sources, and conducted from the hills over the surface of the country. The data for assessment were precise and positive ; there was no deduction to be made for prospective casualties. Six years had passed since the cession, and no accident had occurred to retard the prosperity of the villages ; on the contrary, I had seen them, when the inhabitants of the unirrigated tracts were rendered destitute by drought, increasing in resources, and paying their revenue with promptness and facility. Under these circumstances there was no necessity to lighten their burdens. I had practical proof that their assessment was moderate.

"At the same time I abstained from making any increase, I remembered that the times, though unfavourable to the general prospects of the district, were propitious to the irrigated tracts. The scarcity and drought which devastated the uplands doubled the profits of the inhabitants of the valleys. Their produce was constant and undiminished, and realized twice the price. I did not forget that irrigated lands have also their cycles of adversity, although the fluctuations are neither so frequent nor run to such dangerous extremes. The seasonable rains that would gladden the uplands and cover them with corn would naturally tend to lower prices and diminish the value of their highly assessed produce. Ever since the cession the prices of grain had ranged remarkably high. A return for the ten years previous to our occupancy proved to me the vicissitudes to which the market was subject, and I could not disregard the warnings they suggested. The rates of assessment were certainly not low, and on these grounds I determined to maintain them. The details of course required to be adjusted and equalized, but the totals I resolved to keep as nearly as possible unaltered.

"The results of my experience, extending over the period of four years, established in my mind the truths of these two propositions :—*First*, that the Settlement on the richly irrigated valleys was equitable and might be maintained ; and, *secondly*, that the assessment on the uplands was too high and must be reduced. After careful deliberation I assumed that a reduction of 12 per cent. on the unirrigated tracts was necessary. This amount of relief would place the revenue upon a sound and substantial basis, the Government demand would be regularly and carefully paid, and the people would be enabled to meet without difficulty the fluctuations inseparable from the cultivation of the soil.

"In the *pargana* of Kangra are comprised six subordinate *talukas*. Five of these are situated in the valley which lies at the foot of the great Chamba range. These *talukas* command extensive means of irrigation, the soil and population also are nearly identical, but owing to variations of climate and relative distance from the plains, they exhibit different rates of assessment. Although constituent parts of one valley, they are placed geographically one above the other in successive tiers, beginning with Rihlā, the most westerly and the most depressed in point of elevation, and ending

Chapter V, B.

Land and Land Revenue.

Assessment on irrigated tracts.

Assessment on unirrigated tracts.

Kangra.

Chapter V, B.
Land and Land Revenue.
Kangra.

with Bangáhal, a remote *talúka* on the Mandi frontier. Rihlú and Kángra are nearly alike, both in position and in the vicinity of markets. Pálain and Rájgiri are elevated about seven hundred feet, and to the traders who come from the Punjab to take away the staple produce of rice are less accessible than the lower portions of the valley. Again, Bangáhal is situated on a platform raised about a thousand feet above the level of Pálain. The climate of Rihlú and Kángra is almost tropical. Besides rice, which is common to the whole valley, the people grow sugarcane, tobacco, turmeric, and other valuable articles of commerce. In Pálain and Rájgiri the greater elevation makes the temperature more moderate. The rice and sugar are equally famous as the produce of Rihlú or Kángra; but the greater difficulty of access necessitates a reduction in the prices to attract traders over the additional distance, so the land bears a lighter assessment in order to compensate for the depreciated value of the produce. The climate of Bangáhal does not admit of the cultivation of sugar and other analogous crops; the rice also is of a coarser description. Moreover, the position of the *talúka* is secluded, and in parts very rugged and mountainous. These causes will sufficiently account for the great disparity of rates between these different *talúkas*.

"The same reasons affect the assessment of the constituent villages of each *talúka*; for the surface of the country is not a uniform level; the valley slopes gradually from the base of the Chamba range towards the river Bías; the upper villages, though belonging to the same *talúka*, are perhaps a thousand feet higher than the villages at the other extremity. This difference of elevation induces great variations of climate. The corn in the lower portion of the valley is yellow and ready for the sickle while the crops underneath the hills and not ten miles distant are quite green and immature. The temperature of the lower villages allows of the cultivation of the sugarcane and the finest qualities of rice; the estates at the head of the valley are limited to wheat, barley and the inferior sorts of rice. In the adaptation of climate to agricultural development the lower villages possess a decided advantage. They are also more accessible and nearer to the markets of the district. On the other hand, the villages nearest the hills are most contiguous to the supplies of water for the purposes of irrigation; they take their wants first, and are always certain of whatever quantity they require. The lower villages must wait in expectation;—frequently they cannot command the water when there is the greatest demand for it; the supply is always more precarious and more limited than in the villages situated above them. All these considerations of climate, accessibility and relative means of irrigation, have a palpable influence in determining the rates of assessment, and will account for the wide extremes between which the village *jamás* fluctuate.

"In a district where so many causes unknown to Settlement experience operated to derange ordinary calculations, the past payments for a series of years obviously afford the most practical and trustworthy data for future assessment. In the Kángra valley there were great facilities for compiling such a record; the payments of every village had been made in grain, at rates which had prevailed from the earliest times; the grain had been stored by Government at the village granary *koski*, and sold wholesale to Punjab traders. The only process necessary was to convert the receipts into money according to the current prices of the year. A schedule of the prices for the sixteen years preceding the Settlement was obtained from the principal market town of each *talúka* and the average collections of each village were at once computed.

"The following table will show the amount of the Summary Settlement in each *talúka*, the average collections of the past sixteen years, and my proposed Settlement:—

Talúkas.			Summary Settlement.	Sixteen years' collection.	Proposed Settlement.
			Rs.	Rs.	Rs.
Háld	...	...	42,272	46,682	44,471
Kángra	...	...	65,155	63,633	61,191
Pálana	...	...	82,187	89,416	85,627

"It will be observed that, though my estimates show an increase, they are still below the average collections. I believe the *jamas* are very moderate. The people accepted them readily.

"For the other *talúkas* of the valley, Upla Rājgiri and Bangáhal, I was not able to obtain a trustworthy table of previous payments. The circumstances of Rājgiri so closely resemble Pálana that the rates applied in one *talúka* were equally adapted for the other. The past and proposed assessments for these two *talúkas* are herewith annexed. There has been little or no alteration made. Bargirān is the only unirrigated *talúka* attached to this *pargana*, and, in conformity with the principles that guided my assessment of unirrigated lands, has received a considerable reduction. It was formerly held in *jāgír* by Ajit Singh, one of the Sindánwala Singh Sardárs, and the demand had been raised by his rapacity. It is a poor district, entirely dependent upon the season. The former *jámá* was Rs. 12,951. The proposed assessment is Rs. 10,635.

"The *pargana* of Nálana is utterly deficient in the means of irrigation. It consists of low hills, unrelieved by any open country and contains seven *talúkas*. The entire cultivated area amounts to 121,517 acres, of which only 2,355 acres, or less than two per cent., are irrigated. In this *pargana*, which comprises upwards of nine hundred square miles, there are only three towns—Janála Mukhi, Nálana and Sujánpur-Tira. The two last scarcely deserve the appellation, being only large-sized villages. The population is entirely agrarian, and, except in these towns, there are few non-productive classes to create a demand for agricultural stock; consequently grain is excessively cheap. In times of drought the deficiency of water is a serious embarrassment, and in times of plenty there is the greatest difficulty in disposing of the produce. The people are poor, and the Summary Settlement pressed heavily upon their resources. In some parts, for instance in Chauki Kollchr, considerable balances accrued. This *talúka* was nearest to the plains. The soil is thin, lying upon a

Chapter V. B.
—
Land and Land
Revenue.
Kángra.

Nálana.

	Past.	Proposed.
	Rs.	Rs.
Nálana	40,724	33,346
Changar Balyár	39,103	33,024
Chauki Kollchr	27,505	22,165
Tira	11,965	10,833
Rājgiri Tikta	11,420	13,231
Máhal Mori	32,789	33,167
Jasnan	11,081	9,316
Total	1,77,657	1,53,589

substratum of sandstone. The people had always complained of the severity of the Summary Settlement. Other *talúkas*, such as Máhal Mori, a recent escheat owing to the rebellion of Rája Paratod Chaud in 1818-19, were assessed at rates which did not require much modification. Considering, however, the want of irrigation and the absence of markets, I determined to allow a full reduction

Chapter V, B.

Land and Land
Revenue.

Financial results.

Results of Summary and Revised Assessments compared.

Tahsil.	Demand of Summary Settlement.	Revised Settlement.	Increase.	Decrease.	Percentage of increase.	Percentage of decrease.
	Rs.	Rs.	Rs.	Rs.		
Kangra	2,27,870	2,20,531	1,061	...	0.65	...
Nadaun	1,77,657	1,55,340	...	22,268	...	12.50
Haripur	92,172	80,388	...	11,784	...	12.75
Nurpur	1,42,401	1,33,577	...	8,824	...	6.20
Talukas transferred to Gurdaspur	34,480	23,337	...	1,142	...	3.30
Kulu	52,502	51,571	...	931	...	1.85
Total	7,27,151	6,83,793	1,061	45,010	0.65	6.10

Deducting the small enhancement in *pargana* Kangra, the not reduction on the whole district amounts to the aggregate sum of Rs. 43,358 and falls upon the gross revenue of the district in the proportion of exactly six per cent. To this reduction should be added the remissions Rs. 20,176 granted to the *pargana* of Nurpur in the year 1848-49. By the addition of this sum the total decrease of revenue on the Summary Settlement amounts to Rs. 63,534, or about 8.73 per cent. The land-revenue of the four *tahsils* of Kangra proper as constituted at the time of Mr. Barnes' Settlement, thus amounted to Rs. 5,98,885. Mr. Lyall gives the figures for the present *tahsils* (excluding all *jagirs*) as follows:—

Nurpur ... ..	...	...	Rs. 1,07,351
Kangra ... ..	...	...	" 2,20,170
Delali ... ..	...	...	" 1,12,017
Hamirpur ... ..	...	...	" 1,09,469
Total ... ..	...	...	Rs. 5,58,010

Method of assessment employed at Regular Settlement.

Mr. Lyall thus describes the method of assessment adopted by Mr. Barnes, and its result upon the ancient assessment by holdings:—

"With regard to the regular land-revenue, it would, I think, be a mistake to suppose that Mr. Barnes made a real *mauzawar* assessment, or in other words, that, having ascertained the cultivated and culturable area of each *mauza*, he applied to them rates based on quality of soil or estimate of value of crops, and so worked out a *jama* or demand. The surface of the country is so broken, and the difference in productiveness of adjoining lands so immense, that it will never be possible to assess a *mauza* in the lump. In all the old *jamabandi* papers the demands and collections for each holding or each plot were given separately; the *jama* or demand for the whole *mauza* was merely the sum total of the *jamats* of the holdings. Mr. Barnes had these papers before him; when he found from enquiry that the people of any *mauza* were in a state of poverty, or that there had been difficulty in collections, he gave a reduction of so much per cent. on the old demand. When the new *khewat* or rent-roll came to be made out, each holding got its rateable share of the reduction, unless some holders proved to the satisfaction of the *tahsilddar* and village council that their case demanded special consideration, in which case the reduction was divided unequally

among the holdings by a rough process of arbitration. What I mean to point out is this : that the old family holding and field assessment still live, little changed, though disguised, by Mr. Barnes' assessments.

"When we first took the country, the right to collect the *banwaziri* was sold at auction by Government in *talúka* leases, but very soon after, in March 1847, the tax or cess paid by artizans and shop-keepers was abolished. I notice that in the correspondence of the day this was treated as a matter of course, as if there was something immoral or oppressive in the nature of the tax; but now most people would, I think, allow that it was open to no good objections, and that in Kangra especially a tax of the kind ought to have been kept up. A Summary Settlement of the land-revenue was made at the same time, grain rent being converted into cash, and all *abwab* or extra cesses abolished in the usual way. In the same year the Commissioner, concurring with the Deputy Commissioner, ruled that all landholders must continue to pay grazing tax on their buffaloes if they sent them to graze in the big wastes. At the Regular Settlement, however, all grazing taxes were abolished, except in the case of the Gújars and Gaddis, the professional herdsmen and shepherds. To simplify accounts the taxes on Gújars' buffaloes and on water-mills were included in the village *jamas* or rentals, and made payable to the communities. The *bangat* paid by *madfdárs* in Núrpur was treated in the same way. The grazing tax on Gaddi shepherds' flocks was excluded from the village *jamas*, and the collection farmed to influential landholders by five-year leases for one or two *talúkas*. Mr. Barnes at first leased the right to collect the grazing tax on Gaddis' flocks to the *lambardárs* of the villages containing forest; but this arrangement injured the Gaddis, whose runs are not coterminous with *mauza* boundaries; so Mr. Barnes and Mr. Bayley, Deputy Commissioners in 1852, revised it, and adopted this system mentioned. The rate of the tax was at the same time fixed as follows:—On 100 head of sheep and goats, per annum, excluding lambs and kids, Rs. 2; including lambs and kids, Rs. 1-11-6."

The revenue instalments are as follows:—Kangra, June, July, Rs. 54,926; December, February, Rs. 1,77,167:—Núrpur, as Kangra, Rs. 46,552; Rs. 60,620:—Dehra, as Kangra, Rs. 54,731; Rs. 59,580:—Hamirpur, June, July, Rs. 41,058; December, January, Rs. 64,840:—Kulu, July, August, Rs. 29,819; December, February, Rs. 26,376. *Whole District*, Rabi, Rs. 2,27,086; Kharif, Rs. 3,88,582.

The cesses leviable in addition to the land revenue are uniform throughout the district, except that there is no road cess in Kulu; and are levied at the following rates per cent. on the revenue:—

Local rate cess	...	at Rs. 8 5 4	Education cess	...	at Rs. 1 0 0
Road cess	...	" 1 0 0	Dák Cess	...	" 0 8 0

The collections of cess in 1883-84 were as shown in the margin.

Tahsil.	Local rate.	Road cess.	Education cess.	Dák cess.
	Rs.	Rs.	Rs.	Rs.
Kangra ...	21,918	2,035	2,033	1,318
Núrpur ...	10,300	1,230	1,231	616
Dehra ...	16,415	1,187	1,277	018
Hamirpur	13,110	1,140	1,203	603
Kulu ...	6,792	...	719	380

As already stated, the Settlement was originally sanctioned for twenty years, but the term was afterwards extended to thirty. Mr. Barnes thus describes his anticipation as to the working of his assessments:—

"In every *pargana* throughout this district the Settlement has been made for twenty years, and engagements to this effect have been taken

Chapter V, B.

Land and Land Revenue.

Treatment of miscellaneous revenue.

Instalments of Revenue

Cesses.

Working of the Regular Settlement.

Chapter V, B.
Land and Land
Revenue.
Working of the Re-
gular Settlement.

from every village community. I do not anticipate in any part of the district, not even in villages, any extensive reclamation of waste land, which would render a shorter period advisable; whereas by fixing one term there is a general uniformity in the settlement proceedings throughout the district. In the Kangra *pargana* there is no available land to redeem. In Núrpur there is greater scope for improvements, but there is not sufficient waste to materially derange the village assessments, or to render a revision necessary before the expiration of the twenty years. The same remark applies to Haripur and Nádaun, and even to Kúlu, where undoubtedly there is a greater proportion of culturable land than in any other portion of the district; for it must be remembered that these hills have been inhabited from time immemorial. There is naturally in such a country only a small proportion of the superficial area capable of culture. All such spots have been long since selected and reclaimed; nothing is left now, but the precipitous sides of hills, frequently encumbered with forest and brushwood, which must be first cleared before the plough or spade can be introduced. Such lands hold out but little promise, and often yield spontaneously more valuable produce than could be raised by artificial cultivation. At the present prices of grain, no one would undertake to reclaim them, and I do not anticipate, even in Kúlu, that any material addition will be made to the cultivated area by the breaking up of new soil. On the other hand, the people were most anxious for a twenty years' lease, and were delighted when I took engagements, subject of course to confirmation, from them. The assurance of long leases has given a great stimulus to agricultural enterprise. Lands are sedulously cultivated and made to bear two crops where one only had been previously raised. New water-cuts have been projected and executed, and the cultivation of the superior kinds of produce, especially of sugarcane, has been largely promoted. The people are accumulating stock, and although a twenty years' lease may postpone for a few years the additional revenue which Government may expect to obtain, yet this forbearance will be more than repaid by the increased resources and prosperity of the people, which the term of twenty years will establish upon permanent foundations."

How far these anticipations were realised within the fifteen years immediately succeeding Mr. Barnes' settlement (1852 to 1867) may be judged from the following figures, and from Mr. Lyall's remarks upon them which are given below. The first table includes, the second excludes the three unsettled *jágírs* of which the areas have been given in Chapter IV.

Areas in 1851 and 1866, including unsettled jágírs.

Name of <i>Pargana</i> .	AREA EXTRACTED FROM REVENUE SURVEY MAUZAWAR BOOKS.			AREA BY PRESENT MEASUREMENTS.			DIFFERENCE PLUS AND MINUS.		
	Cultivated.	Uncultivated.	Total.	Cultivated.	Uncultivated.	Total.	Cultivated.	Uncultivated.	Total.
Kangra ...	118,339	564,608	682,947	127,933	560,148	678,081	p 14,604	m 83,760	m 20,166
Núrpur ...	97,762	235,378	333,125	116,462	211,468	326,930	p 17,710	m 23,905	m 6,195
Dehra ...	107,883	209,402	316,785	140,112	179,168	319,607	p 33,058	m 30,237	p 2,821
Haripur ...	130,210	290,425	420,635	165,342	254,783	410,126	p 25,182	m 35,642	m 10,610
Total of Kangra Proper ...	448,644	1,320,108	1,768,752	530,179	1,105,564	1,734,743	p 60,836	m 124,644	m 34,009

NOTE.—The letters p and m in the columns above show the plus and minus quantities.

Areas of 1866, excluding unsettled jagirs.

Name of Pargana	CULTIVATED.			UNCULTIVATED.			TOTAL AREA.		
	Khasa.	Lahiri.	Total.	Khasa.	Lahiri.	Total.	Khasa.	Lahiri.	Total.
Kangra	102,413	24,520	127,933	813,344	38,591	851,935	616,747	61,321	678,068
Nurpur	109,216	18,740	127,956	194,300	17,174	211,474	291,819	32,348	324,167
Dehra	101,397	4,681	106,078	144,337	1,320	145,657	745,741	6,194	751,935
Hamirpur	104,411	2,000	106,411	194,576	23,210	217,786	305,546	4,212	309,758
Total	417,437	49,941	467,378	1,046,557	79,295	1,125,852	1,653,854	104,075	1,757,929

Chapter V, B.

Land and Land Revenue.
Working of the Regular Settlement.

On these figures Mr. Lyall notes:—

"This shows a general increase of cultivation of 20 per cent., and to take each pargana separately, an increase in Kangra of 12 per cent., in Nurpur of 18 per cent., in Dehra of 30 per cent., and in Hamirpur of 19 per cent. In my opinion this increase of cultivation is more nominal than real. Great progress has undoubtedly been made, but it has been mostly in the way of improvement of existing fields, and not of adding new fields from the waste. From personal observation I can say at once that nothing like 20,000 acres of genuine waste have been reclaimed since last Settlement. Mr. Barnes did not much exaggerate when he wrote in his para. 250 that 'scarcely a single arable spot could be found which was not already tenanted.' Moreover, two causes have tended to restrain the reclamation of such cultivable waste as did exist; the first the mutual jealousy of the different families holding land in each *manza*; the second the rule by which land could not be cleared of trees without permission of the District Officers. I believe the real explanation of the greater part of the apparent increase to be that much land of the kind known as *bānd Lanjar* or *kut* (that is, untraced land of the poorest description scattered here and there on the hills and in the forest) and only cultivated once in several years was overlooked at the Revenue Survey, or not reckoned as cultivated. Much of this has since been improved, and now produces its one or two crops every year, and the *zamindars* themselves took very good care that none of it should be overlooked in present measurements."

As already stated, Mr. Barnes' assessments worked admirably, but experience soon showed that the record of rights was incomplete and faulty; and eventually, in 1865, Colonel Lake, the Financial Commissioner, proposed that the Settlement Department should extend operations to the Kangra district, with a view of drawing up really correct records of rights, and obtaining correct statistics of cultivation and resources only, and not for the re-assessment of the revenue. The Punjab Government concurred, and sanction was given by a Resolution of the Government of India, dated 15th June 1865. Settlement operations were accordingly set on foot in 1866 "with a view of drawing up really correct records of rights and obtaining correct statistics of cultivation and resources, but not for the re-assessment of the revenue." The charge of this Settlement was entrusted to Mr. J. B. Lyall, C. S., who submitted an exhaustive report of his operations in July 1872. Mr. Lyall's operations included not only the revenue-paying portion of the district, but all the *jagir* estates, with the exception of those of Siba, Goler and Nādaun.

Revision of the record, 1866—72.

Chapter V. B.

Land and Land
Revenue.

Tikabandi or defini-
tion of hamlet
boundaries.

These three estates remain still unsettled. Mr. Lyall's operations, consisting more of the preparation of a record of rights in the ordinary form, do not call for detailed notice save in respect of the alterations which he made in the grouping of village units.

In 1863, after the question of the proprietorship of waste lands, had been finally decided in favour of the village landholders, Major Lako, then Commissioner of the Division, recommended that the boundaries of hamlets within *mauzas* should be defined in the rest of Kangra proper, as they had been at first Settlement in great part of *tahsil* Nádann, and the waste lands in that way sub-divided. He mentioned that such sub-divisions existed more or less in other parts of the district, but were quite unrecognised in the Settlement records, which described all waste as the common property of the whole *mauza*. This, when the demand for land arose, hindered sales, and caused injustice to individuals, for, on the one hand, no man was willing to sell land of which he had in practice the exclusive enjoyment, but of the price of which he would only get a small share in case of sale; and on the other hand, a majority could always be found who were ready to sell land in which they had no right by custom and no enjoyment in practice, though by the record they were entitled to a share of its price. The Government approved the measure, and a commencement was made in *tahsil* Kangra. Hamlets properly so called did not generally exist in this tract, but there were large sub-divisions of the *mauzas* commonly known as *tikás*, and most of these were demarcated in a rough way by the *patwáris*. In the instructions for revision of Settlements in Kangra, Mr. Lyall was specially directed to complete this work. The first thing to be done in every *mauza* was to find out into how many hamlets it should be sub-divided, and to demarcate their boundaries. The people, as a rule, were eager to sub-divide, as the measure gave them for the first time what they felt to be a solid property in the waste, and, moreover, did away with the fear they had long entertained that the Government was about to take possession on its own account. Where the hamlets or family holdings were large and compact, each formed one *tiká*; in the contrary case two or more were clubbed together into one. The number of *tikás* to be made in a village being decided, the settlement and demarcation of boundaries were left to the people themselves. With few exceptions they adopted without dispute the natural lines which had always been more or less vaguely recognized among themselves. It was only when these natural lines produced a glaringly unequal distribution of the wastes that objections were made to them, and then some slight concession ordinarily produced an agreement. Large blocks of waste were demarcated separately under the name *chak shámlát deh*, that is, blocks the common property of the village. Small blocks of valuable waste to which several hamlets laid claim, and which they did not care to divide, were included in the boundary of one *tiká*, but declared by entry to be the common property of two or more hamlets.

Many objections were brought forward and disposed of; in most cases by the parties agreeing that certain plots in one *tiká* should be recorded as the common property of two or more. In one or

two cases in which the demarcation made was objected to, and it was found impossible to bring the different parties in a village to any agreement, the *tikās* were declared to be mere survey blocks, and the whole of the unoccupied waste to be, as before, common property of the whole village. Nothing else could be done, for the basis of the whole work was mutual agreement, and though boundaries were already recognized in a way, yet they were too vague to be good grounds for decree, and no one would have wished or consented to divide the whole waste of a *manza* in proportion to rating for the revenue, which we have made the measure of right in waste lands of *bhāichāra* villages in the plains. This measure of *tikābandi* was not extended in revision of Settlement to *tahsil Kūlu* for the reasons given in Part II.

The result of the measure in Kangra proper was to demarcate in the *gabzarārī talūkas* of the four *parganas* as many as 5,688 *tikās*, of which 5,512 were true hamlets or separate estates, and 176 were blocks of waste and forest reserved as common property of a whole township. Of the hamlets, 607 contain within their boundaries some plots of waste land, which have also been reserved to the whole township, but with these exceptions all waste in hamlet boundaries now belongs to the landholders in the hamlet, subject, however, to the forest rights of the State and to rights of common of pasture, &c., which may belong by ancient custom to people of neighbouring hamlets, so long as the land is not brought under cultivation. In these *manzas*, therefore, in which *tikābandi* has been effected, the township now resembles in aspect those common in some parts of the Multan and Derajat divisions in which the whole of the cultivated and the whole or greater part of the waste lands are divided into separate ring fence estates; and the only bonds of union are the common village officers and the mutual liability to make good the revenue, with, in some instances, the addition of a share (calculable on share in payment of the revenue) in a block of common waste. Out of 398,501 acres of unoccupied waste in the 582 *manzas* of Kangra proper, 392,437 have been reserved as common land of whole township, and the rest has been divided among the *tikās*. In 214 townships all waste was sub-divided; in 214 some was reserved; in the rest no *tikās* were made; of these one or two were not divided on account of disputes; a few more were too small; the rest are outside the hills, and resemble villages of the plains in character of tenure. These figures do not, however, show the full amount of subdivision of waste which was effected in revision of Settlement. The great majority of the *tikās* contain the holdings of several distinct families; and where, as is often the case in the low hills, these holdings are themselves compact, and stand apart from each other, these families have taken the opportunity offered by revision of Settlement, to divide among themselves the whole of the waste lands within the boundaries of their *tikā*, which has thereby become a mere cluster of separate estates, each of which has its arable and waste lands in a ring fence. There are 523 *tikās* of this description, and in a great number more most of the waste has been so subdivided, leaving only a small proportion of the common property of the different families in the *tikā*.

Chapter V, B.
Land and Land
Revenue.

Tikābandi or
definition of hamlet
boundaries.

Result of the
definition of hamlet
boundaries; extent
to which the waste
lands have been
sub-divided.

Chapter V, B.

Land and Land
Revenue.

Consolidation of
mauzas by transfer
of outlying plots
(*chak dākhil*).

In the irrigated tracts several *mauzas*, or rather *lambardārs'* jurisdictions were often much intermixed. No changes were made when *mauza* boundaries were defined at first Settlement; hence it followed that many family holdings of fields were separated (in the records) from the waste lands surrounding them and the *mauza* to which they naturally belonged, and treated as outlying plots, (*chak dākhil* or *khārijī*) belonging to another with which they had really no concern. The families owning these plots lived on or close to them, and not in the *mauza* to which they belonged in theory. So long as the waste lands were recognized as the property of the State it did not matter much to a landholder to what *mauza*, or rather circuit of management, he was attached; but when the property in the waste was transferred to the village communities, it became clearly important to him that he should have a proprietary share in the waste lands round his fields and homestead in which he had by custom a right of use, and not in other waste, perhaps several miles away, with which he had practically nothing to do. It was, therefore, determined to unite these plots, which were numerous in the main valley, to the village to which they naturally belonged.

Assignments of land-
revenue.

Table No. XXX shows the number of villages, parts of villages, and plots, and the area of land of which the revenue is assigned, the amount of that revenue, the period of assignment, and the number of assignees for each *taluk* as the figures stood in 1881-82. The principal *jāgirs* have already been noticed in Chap. III. Between annexation and the Regular Settlement, assignments to the amount of Rs. 68,104 were reserved, including the *jāgir* of Rs. 33,000 enjoyed by the rebel Chief Rājā Parmodh Singh. Notwithstanding this, at the Regular Settlement, the revenue of about a fourth of the area of the whole district was still alienated, and was estimated by Mr. Barnes at Rs. 2,05,553, of which political *jāgirs* in perpetuity accounted for Rs. 1,12,072, and religious grants in perpetuity for Rs. 2,036. A revenue of Rs. 38,383 was released for life, including nearly Rs. 19,000, the revenue of Tiloknāth and Bari Bachertes assigned to the old Sikh Governor of Kangra, Sardār Lehna Singh Majithia. The lands which had been held under former Governments subject to any condition of service, military or otherwise, were released for the life of the incumbents at a commutation fixed at one-fourth of the assessed revenue; their value amounts at Regular Settlement to Rs. 7,330. The area of the three unsettled *jāgirs* was ascertained to be as follows in the Revenue Survey of 1850-51:—

JAGIR.	AREA IN ACRES.			
	Barren.	Culturable.	Cultivated.	Total.
Guler ...	3,001	2,416	0,720	16,206
Shimla ...	25,548	2,463	24,453	52,463
Nadaunth ...	53,082	686	21,900	56,677
Total ...	62,591	5,565	56,000	124,146

In addition to these, there were, at revision of Settlement, lands of which the revenue was alienated, as follows in acres :—

Chapter V, B.
Land and Land
Revenue.
Assignment of land-
revenue.

Tahsil.	Cultivated.	Uncultivated.	Total.
Kangra	21,520	30,804	61,324
Nárpur	16,206	17,178	32,384
Dehra	4,641	1,320	6,181
Hamsirpur	25,002	23,210	48,212
Total	63,502	78,512	142,014

The table on the next page shows the value of these assignments (including the then unsettled *jágírs*). Between the Regular and Revised Settlements, the total revenue alienated had decreased from Rs. 2,05,553 to Rs. 1,83,054. In the interval between the preparation of the two statements Sardár Lehna Singh's *jágír* of Rs. 19,000, some other smaller *jágírs*, and many petty rent-free holdings, had been resumed; and, on the other hand, lands had been assigned in *jágír* to Rája Hamsálulla Khan Rájauri, to Rája Jaswant Singh, of Nárpur, to Rája Rámpál of Kotlehr, and to *scázh* Gosháon of Manli. Of these the first two have been commuted for cash pensions of Rs. 16,000 and Rs. 8,000, respectively. All the assignments shown as pending at the time of Mr. Lyall's Settlement have since been sanctioned.

Even under native government the *málik*, or proprietorship of a revenue-paying estate in the plains was always a thing of some value, and a possession which gave importance to the holders. But the *scázh* of a holding in the hills was held very cheap in comparison; the holdings were small, and the revenue demand was heavy; a man who tilled his lands with his own hands could earn a humble subsistence, but if he employed farm servants or sublet to a tenant, the profit, if any, was very small. A few traders and village officials eked out their living by farming a little land in this way, but the upper classes, as a rule, only held land rent-free. The Jaikári Rájputs, who were the descendants of endots of the families of the Rájas, and the Bráhmans of the first class, who kept up pretensions to sanctity and book-learning, could not touch a plough without losing caste, and some other families, who were hereditary servants of the Rájas, would have thought themselves degraded by doing so. The Rájas alienated the rents of a very great deal of land to these families, or to Hindu temples; in *dharma* to the Bráhmans or temples; and in *rozgá* or *jágír* to the Rájputs and others. The *dharma* or religious grants were all assignments in perpetuity. The Rájputs and others generally held two kinds of grants—a free grant in perpetuity near their homes known as their *báel jágír*, and other grants, in lieu of military or civil service, varying in size according to their grade or favour at court. These *masfidárs* and *jágírdárs* assumed very nearly the position of landlords towards the cultivators on their grants; they were in place of the Rája, who, as already shown, was much more of a landlord than any Government ever was in the plains. The Rájas rarely interfered in behalf of the cultivators, who often abandoned

Tenure of rent-free
land.

[illegible]

their lands, or, if they hung on, were degraded into mere tenants-at-will, unless they came of a well-born and numerous family strong enough to hold their own. The Sikhs, as they occupied the country, resumed nearly all the grants held by the Rājās, or by the hereditary servants of the Rājās, but generally allowed them to engage for the revenue on somewhat favourable terms where they were willing to do so, which was by no means always the case. At the Regular Settlement persons who had in this way been paying the revenue were always held to have a better claim to the title of proprietors than the cultivators. The first connection with their lands of a good number of the present revenue-paying holders might be traced to a rent-free grant to some ancestors. Since Settlement also, as *maṣfidārs* died, and their grants lapsed, the heirs have almost always been allowed to engage for the revenue; the practice of the district in this respect has been peculiar, and not in strict accordance with the rules or circulars in force in the Punjab generally. This has not been done without good cause; among the agricultural population of the plains there would have been a strong feeling against giving to a *maṣfidār* or his heir the *malikī* (i.e. proprietorship) or the *theka* (that is, the lease or engagement for the revenue) of a resumed grant. But in the hills the agriculturists had a humbler notion of their rights; absolute proprietorship was a thing created by our Settlement, and the general feeling was that both the *maṣfidār*, family and the cultivators had a claim upon the land.

Lahrīs are peculiar to the hills; the houses, even in many places, which aspire to the name of *nagar* or town, are more or less detached, and almost all, whether the owner is otherwise a landowner or not, have a small patch of land within their enclosure, which is used as a flower or vegetable garden, and called the *lahrī*, or more precisely, the *lāhrī sardārī*. The whole site of the house and garden is called the *lahrī bāst*. These little gardens did not exceed a few poles in area as a rule; but sometimes in the case of poor Rājās or Brahmins, not landholders or *jāyīdārs*, or in the case of *mahājans* and others, respectable merchants or shop-keepers, the *lahrī* was considerably bigger, and was rather a *bāst maṣfi* than a true *lahrī*. But the same name was also applied to the one or two small fields (often standing apart from the houses) which were generally held by the *kamths*, or families of low caste, who supported themselves mainly by handicrafts. These ranged from one or two rods to an acre or an acre and a half in extent, and were used for grain as well as garden crops. The holders did service in lieu of paying rent; in a few cases where the *lahrīs* were large, the service was regular: as, for example, in the case of the Chāmās in some parts of Guler, who had to cut grass for the Rājā's horses; but generally when the *lahrīs* were small, it was irregular, and amounted only to the liability to work for a spell without pay if required. These *lahrīs*, of all kinds, were not charged with rent in the same way as the landholder's fields, but were not always held free. In many *talūkas* at least they were charged with a cess known as *lahrīna* at the rate of one rupee per *lahrī* or even one rupee per *kundl*. Whether all classes of *lahrīs* were charged with this

Chapter V, B.
Land and Land
Revenue.
Tenure of rent-free
land.

Lahrīs.

Chapter V, B.
Land and Land
Revenue.
Lahris.

cess is not quite clear. Probably there was no universal rule of practice, but the *kamāns* no doubt paid the cess for seasons in which they had not had to work without pay for the Rājā. But wherever the *lahrīdāna* cess did exist, it was remitted by our Government at Regular Settlement, being treated as one of the *abwābs* or extra dues, which, under our system of revenue, must be relinquished. According to that same revenue system, however, the *lahris* should either have been brought at once on to the *khewat* or rent-roll, or treated as rent-free grants, and the grant, after the usual investigation, confirmed or resumed. But with regard to the small size and partly ornamental character of the majority of *lahris*, neither of these courses was followed. The question as to the proper mode of treating them was raised in 1853-54 during the enquiry into rent-free tenures, and it was held that they might be considered to be *abādī* land, or land under houses, and therefore not chargeable with land revenue. The *lahris* are not entered at all in the village Settlement records (with the exception perhaps of a few of the larger service *lahris*, and they appear only in the *fard lākhirājī*); but in his Settlement Report Mr. Burnes mentions them, and calls them village service lands held by artizans and servants. It may be observed that he does not say to whom the service was due, or of whom the lands were held; the fact is that they were not village service lands in the ordinary sense: the holders were bound to service to the State or Rājā only, and held their lands of him. Of course they worked for the neighbouring landholders, and got paid, sometimes in fixed grain fees at harvest, sometimes in grain, according to work done; but they did not in any way hold their *lahris* of them, and the connection of employer and workman between the peasants and artizans was not a village institution but a family one: different families employed different artizans, some of whom were often residents of another village.

The proper *lahrī* or *sowārū* is the garden plot attached to a house or *bāsi*, formed when the house was built and held on the same tenures. Houses were built on waste, the waste was the property of the State, so the *lahrī* was felt to be held of the State, even when in fact the invitation to build had been given by a village official, or a landholder of influence. There is, however, another class of *lahris* of a subordinate kind. They are held by cultivating tenants only, not by artizans or labourers. Landholders of good family, in the hope of getting permanent tenants to farm their fields, often gave them a corner of a field, or a bit of their own house enclosure, on which to make a *bāsi lahrī*. Such *lahris* are of course held of the individual landholder, not of the State. In some parts of southern Hamīrpur, where there is something like village proprietorship, where in fact the landholder's title was not so clearly limited to the area of his cultivated fields, the shopkeepers and artizans, living by or on the fields of a landholder, present him with from eight pie to two annas per annum as a *nazar* on *sairi* day. This is considered to be a ground-rent fee. In some places a landholder will give a *kamān* a small plot out of his field to be held rent-free under name of *lahrī*, on condition that the *kamān* assists him in the *begār* or impressed labour.

Thus these tenures may be divided into two classes : (1st), those held by Brāhmins, Rājputs, and Mīhājans. These were ordinarily granted as a favour to men of respectability who hold no land, and wanted a place to settle upon, and a garden or small field or two to help to fill the pot ; (2nd) those held by artisans or labouring families, granted originally to induce the holders to settle down, and on condition of performance of some occasional service. In most of these cases no investigation was made at Regular Settlement or during the enquiry into rent-free tenures. In the course of the general re-investigation of rent-free holdings conducted during the revision of Settlement, some, which were of more than one acre in extent, or which were not really attached to houses, were summarily resumed or reported for orders. The rest were released for term of Settlement. The statement in the margin will show their number and amount :—

	First class <i>lahri</i> <i>bādi</i>	Second class <i>lahri</i> <i>bādi</i>	Total area and <i>jumā</i>	Total number of holdings or <i>lahri</i> <i>bādi</i>
Acres	1,073	855	1,928	7,033
<i>Jamā</i> in <i>rupes</i>	1,411	1,058	2,469	

to houses, were summarily resumed or reported for orders. The rest were released for term of Settlement. The statement in the margin will show their number and amount :—

It has already been stated that most or all of the *chaudhris* had held from former governments small *ināms* or rent-free grants, which had been summarily resumed in the first years of English administration. Mr. Barnes left a memorandum advising the revival of these *ināms*, and in 1857, on Colonel Lake's report, it was done, but no particular duties or defined jurisdictions were assigned to the recipients. There are thirteen in *pargana* Kangra ; some are men of note and influence, and have been selected to fill offices in the new *caildart* system ; others are inactive or incompetent men. Mr. Lyall writes :—

" I would maintain all these *ināms* during good behaviour and pleasure of Government without exacting any special service for them. At any given time a proportion of the holders will be sure to be found useful and influential. In a country like Kangra, where the estates are so small, and tend to become smaller and smaller, it is, I think, as well to try and prevent the heads of some of the old influential families from sinking to the dead level of the ordinary peasant proprietor."

Table No. XVII shows the area and income of Government estates ; Table No. XVIII gives figures for forests under the Forest Department ; while Table No. XIX shows the area of land acquired by Government for public purposes. The forests have already been noticed in Chapter IV, while Government rights in village waste are briefly summarised in Chap. III. Of the 1,195,564 uncultivated acres contained in Kangra proper, 800,000 acres are roughly estimated by Mr. Lyall to be covered with forests. The subject of forest conservancy is, therefore, one of great importance, and the following summary of its history is extracted from Mr. Lyall's report :—

" From Mr. Barnes' Revenue Report for the year 1848-49 it is evident that some forest conservancy rules were in force in Kangra from immemorial times. They were based on the old practice of the district, which rested on the fact that waste or forest lands were the property of the Rājā or the State. The Sikh *kārdārs*, who looked only to squeezing as much money out of the country as possible in the shortest possible time, took no care of the forests,

Chapter V, B.
Land and Land
Revenue.
Lahris.

Ināms.

Government lands,
forests, &c.

History of forest
conservancy in
Kangra.

Chapter V, B.
Land and Land
Revenue.
History of forest
conservancy in
Kāngra.

except where the timber was valuable, and so situated as to be easily exportable to the plains; but the village headmen, who were natives of the hills, maintained the old forest laws to some extent within their respective circuits. The rules which Mr. Barnes put into the administration papers, asserting the exclusive right of Government to sell timber, forbidding the cutting of green wood for fuel,* and making an order of the village headman necessary before timber could be felled for building purposes, merely maintained those portions of the old forest laws which had universally survived. When Mr. Bailey succeeded Mr. Barnes as Deputy Commissioner, attention had been generally drawn to the destruction of hill forests which was going on owing to the laxity of the system in force; and Mr. Bailey thereupon took up the subject, and drew up a code of rules in greater detail, which were submitted to the Chief Commissioner and received his sanction; this code contained some rules of a novel character. For instance, all the forest land in a *mauza* (by forest, according to custom of the country is meant all unenclosed land more or less covered with wild growing trees and bushes) was ordered to be divided roughly into three parts, and each such part (or *trihāt*) in succession to be kept in preserve (*thāk sarkār*) for a period of three or more years; that is, that during such period grazing, cutting fire-wood, or other exercise of the *zamīndār's* rights of common, should be therein prohibited. In the unpreserved two-thirds of the forest also a stricter law was introduced: firing the dry grass in the winter to improve the crop in the spring was made penal, and clearing jungle to cultivate without the permission of the Deputy Commissioner was distinctly forbidden. Some part of these rules (e. g., *thāk trihāt*, or putting in preserve of one-third) were not introduced at once, but a commencement of a stricter conservancy was made and forest rangers for each *pargana* were appointed. Meanwhile reports had gone up from Kāngra and other districts, and in 1855, by order of the Chief Commissioner, general rules, intended to define the power of the local Government and its officers with respect to forest conservancy, were drafted into a code or regulation, and submitted for sanction to the Government of India.

These rules which, under the Indian Council's Act, have the force of law, do not pretend to do away with any manorial or proprietary rights of individuals or communities which may exist, but they provide that such rights shall be no bar to the exercise of the powers conferred, provided all occupants and owners of land get what timber and fuel they really require for domestic and agricultural purposes. The powers conferred are so sweeping that, if enforced to their full extent, they would reduce the proprietorship of forest lands by individuals or communities to an almost nominal interest. The Chief Commissioner, in submitting them, remarked that they would not be too strictly carried out, and that the extent of interference proposed was warranted by the manorial power over hill forests pertaining by custom to Indian Governments.

The Governor-General in Council, in sanctioning the rules, remarked that, from a European point of view, they would appear of an arbitrary character, but that their principle was justified by the unquestionable validity of Government manorial rights in hill forests, and by the undoubted exigency of the matter. The rules, therefore, were approved, and the Chief Commissioner was directed to call upon the Commissioners of Divisions to submit

* An exception to this rule, forbidding the cutting of green wood for fuel, has always been allowed in the cases of weddings and funerals, *shādī-na-ghamī*. In Native States, even at the present day, a man will fell a tree in the forest to furnish wood for the funeral pile without asking any one's leave, and no one will call him to account. On occasions of the kind in our territory, the *lambarāds* permit applicants to cut from 15 to 25 loads of wood gratis.

detailed rules of forest conservancy applicable to the circumstances of their divisions, for his, the Chief Commissioner's, sanction under the powers given him by the general code.

Mr. Bailey's rules remained in force till 1859, when Colonel Lake, Commissioner of the Division, proposed some amendments and alterations which were sanctioned by the Lieutenant Governor. The most notable alterations were that the *samindárs* were ordered to apply to the *tahsildár* of the *pargana* for all timber they might require for building or agricultural purposes, and to pay a light price or fee for it, instead of getting it gratis from the village headman. On the other hand, the sum of four annas in the rupee of the value of timber sold annually by Government, was awarded to the village officials and village communities in the proportion of three *anas* to the officials and one *ana* to the community. The object of these amendments were, on the one hand, to make the *samindárs* more frugal in their use of timber, and, on the other hand, to interest them generally in the success of forest conservancy. This sum of four annas in the rupee has since been frequently taken by English and Native officials to be a *malikána* or proprietary fee paid to the *samindárs* in recognition of their proprietorship of the soil, but a reference to the orders which originated it will show that this is an error.

The amended rules of 1859 were printed in the vernacular, and put in full force.* Some subsequent orders were issued in 1862: for instance, the *samindárs* were allowed to cut the grass in the *triháts* or preserves of one-third; at first the *banwazirs* sold the grass by auction. Again conflicting rulings were given on the question of whether the Deputy Commissioner could forbid, at discretion, the felling of timber to clear land for cultivation, as had been the custom hitherto. In 1859 and 1860 the *triháts*, i.e., one-third or thereabouts of the forests in each *maúza*, were marked off and put in preserve in the Kangra and Hamirpúr *tahsils* and in part of Dehra. The work was never done in Núrpur, no officer being found available in after years for the purpose, and in the other *tahsils* it was done very imperfectly, only the *trihát* itself was demarcated, and no arrangement was made for a shift of the *thák* or preserve, which has consequently in ninety-nine cases out of hundred remained ever since where it was first imposed. After this date no alterations of any note were made in the system of forest conservancy till the revision of Settlement under report was commenced."

Soon after reaching Kangra Mr. Lyall sent up a report on forest questions, in which he recommended that in course of Settlement an attempt should be made to get rid of the joint property of the State and village communities in forest lands by an interchange, which would leave a portion of forest the full property of the State, and the rest the full property of the communities. This was tentatively approved by Government, and he was authorized to commence negotiations. After succeeding in some villages he came to a stop in

* It may be noted that though there was only one set of rules, the practice, both before and since their promulgation, has differed a good deal in different *parganas*. For instance, in parts of Dehra, where there is a great deal of bush and brush-wood in most of the forests, and the *samindárs* generally have timber trees in their fields, the *lambaráds* have not thought themselves competent to permit the felling in the forests of a timber tree of the poorest quality, and the *samindárs* have had to go to the *tahsil* and pay for an order to cut a bit of wood required for a plough handle unless they could get what they wanted off their own fields. On the other hand in other places where there are few trees in the fields, and little or nothing but *chil* pine in the forest, the *lambaráds* have allowed pine, to be felled or lopped for fuel required for funerals and marriages, and have, moreover, given gratis all wood required for strictly agricultural uses.

Chapter V, B.

Land and Land
Revenue.History of forest
conservancy in
Kāngra.

talūka Baragiráon. The forests there are extensive, and the communities offered to surrender to the State large blocks if a partial right of pasturage therein was maintained to them, but without such concession they would give little, saying that their herds were their wealth, and that they wanted grass, not timber. Mr. Lyall asked and obtained permission to make such a concession where it appeared necessary. He next tried *talūka* Pálan, and was here met by a new difficulty. These villages had formerly had dealings with officers deputed to secure waste lands for tea-planters; they suspected that the land surrendered as forests would ultimately be devoted to that purpose, and demanded a pledge to the contrary. The Commissioner of the Division was entirely opposed to yielding to this new demand, and recommended that these negotiations should be abandoned the question of right to the soil re-opened, and a part of the forest authoritatively declared to be State property. Thus the proceedings were brought to an untimely end. A few forests in Kāngra proper, and a larger number in Kūlu, which had been specially selected for transfer to the said Forest Department, were demarcated; but with this exception the results may be said to have been nil. Mr. Lyall, however, drew up a very complete set of rules, based upon his intimate knowledge of the districts and of the needs and customs of the people, which will be found at pages 250 to 253 of his report. Mr. Lyall's rules were, however, not sanctioned, and Mr. Bailey's rules have continued in force; but the whole question of forest rights and conservancy in this district has been made the subject of enquiry and report by an officer deputed specially for the purpose. The work was commenced in 1881 by Mr. Alex. Anderson, Assistant Commissioner and is in progress. The rights of *samāndárs* and of the State have been and are being thoroughly investigated, and the result of the operations will be the placing of the question of forest conservancy on a satisfactory basis. Revised rules have been framed by the Forest Settlement Officer and approved of by the Government. On the completion of these operations the remaining *pargana* of Kāngra will be amalgamated with the rest which are under the charge of the Forest Department, and the whole will be placed under the control of the Deputy Commissioner; the forest department working in subordination to him.

Certain forests of an
exceptional character.

There are four forests in the Jaswán country, that is, in *talūkas* Kaloha, Gārli, and Ganget of *pargana* Dehra, in which the soil as well as the trees belongs to Government; they are named Sántala Náwan, Saddáwan and Bakárlin; the two first contain *chil* pine and young *sal*; the two last bamboo, *dhon kaimal* &c. These were demarcated as Government *rakhs* by Mr. Christian, Settlement Officer of Hoshiárpur, but immediately afterwards the tract was transferred to the Kāngra district, and the Settlement completed by Mr. Barnes. The demarcation was not undone, and the land was described in the records as Government property, but this was qualified by the recognition of certain rights of common belonging by custom to the men of the surrounding hamlets. There are one or two other demarcated forests of this kind in *talūka* Mahál Mori. For want of another name they may be called forests, but they are of small extent, and contain only poor bush and junglo. In some ten of the *mauzas*

along the foot of the Dhāola Dhār range in *talúkas* Pálam and Bangáhal, there will be found blocks of forest known as *ban madfi* in which Government has no forest rights whatever. In 1863 the Government surrendered its rights to the trees in these blocks to the *samíndárs*, to induce them to give up certain waste lands for sale by auction to tea-planters. In all but two of these villages Government also abandoned, with respect to the rest of the forest, the right which it ordinarily asserts of putting in *thák* (i.e., reserving from grazing) a third part.

The Goler Rája holds four forests, which he keeps as shooting preserves ; no grazing is allowed in them except with his permission. He has hitherto avoided directly raising the question as to whether he is entitled to fell and sell timber in these forests, and no ruling on the point has been given by Government. The same may be said of the forest in the Nádaun Rája's *jágír*. There is one forest in the Katoch Rája's *jágír* known as the Nág Ban, which belongs entirely to the Rája. There are six demarcated forests in the Síba *jágír* ; the Rája has the management, and pays a share of the proceeds to Government. A very similar arrangement has been made with regard to the forests in the *mauzas* of *talúka* Kotlehr, which, during revision of Settlement, were assigned in *jágír* to the Kotlehr Rája in exchange for villages formerly held in Hoshiárpur.

Chapter V, B.

Land and Land
Revenue.

Certain forests of an
exceptional character.

CHAPTER VI.

TOWNS, MUNICIPALITIES AND
CANTONMENTS.

Chapter VI. At the Census of 1881, all places possessing more than 5,000 inhabitants, all municipalities, and all head-quarters of districts and military posts were classed as towns. Under this rule the following places were returned as the towns of the Kangra district:—

Towns, Municipalities and Cantonments.

General statistics of district:—

towns.

Tahsil.	Town.	Persons.	Males.	Females.
Kangra ...	Kangra ...	5,387	3,020	2,361
	Dharmśāla ...	5,323	3,443	1,879
Nārpur ...	Nārpur ...	5,744	3,032	2,712
Hamīrpur ...	Sujānpur ...	3,431	1,676	1,755
Dehra ...	Jawāla Mukhi ...	2,424	1,304	1,120
	Haripur ...	2,174	1,073	1,101

The distribution by religion of the population of these towns and the number of houses in each are shown in Table No. XLIII, while further particulars will be found in the Census Report in Table No. XIX and its Appendix and Table No. XX. The remainder of this Chapter consists of a detailed description of each town, with a brief notice of its history, the increase and decrease of its population, its commerce, manufactures, municipal government, institutions, and public buildings; and statistics of births and deaths, trade and manufactures, wherever figures are available.

It will be noticed that Table No. V shows 17 places as containing more than 5,000 inhabitants, while only 3 are classed as towns in the above detail. The reason is, that the 14 villages detailed below were excluded from the list of towns, as, though the total population included within the boundaries of each exceeds 5,000 souls, yet the inhabitants are scattered over a large area in numerous hamlets lying at considerable distances from each other, no one of which contains a population sufficiently large to warrant its being classed as a town:—Baijnāth, Jaisinghpura, Alampur, Ugyāla, Bamsan, Mahalta, Moyna, Dhatwāl, Daroh, Kalohā, Garli, Himri, Kāis, and Naggār.

Town of Kangra.

Kangra, more properly called Kot Kangra, is the principal town of the district; it was formerly the capital of a considerable (Katoch) Rājput State, and after annexation remained the head-quarters of the district staff until 1855, when it was removed to Dharmśāla. Latitude $32^{\circ} 5' 14''$ north, longitude $76^{\circ} 17' 46''$ east; population (1881), 5,387, consisting of 4,454 Hindūs, 872 Musalmāns 9 Sikhs, and 52 "others." The town anciently known as "Nagarkot" occupies both slopes of a hill, overlooking the Bānganga torrent. The older portion covers the southern declivity, while the suburb

of Bhawan and the famous temple of Dori Bajresri lie upon the northern escarpment. The fort, to which alone in strictness the name of Kāngra belongs, crowns a precipitous rock, rising sheer above the Bānganga, and dominating the whole surrounding valley, of which from time immemorial it has formed the key. Once considered impregnable, it is open to attack from so many neighbouring eminences as to offer little opportunity of defence against modern artillery. The Katoch Rājas ruled the Kāngra valley from prehistoric times till the advent of the British. During the Mughal period the town apparently possessed a far larger population than at the present day; and it was held by the last Muhammadan Governor long after he had become completely isolated from the remainder of the Delhi empire. The temple of the Devi, twice plundered by the Musalmāns, ranks among the oldest and most wealthy shrines in India, and is largely resorted to by pilgrims from the plains at the time of the great festivals held in March, April, and October. After the British annexation, the district headquarters were originally fixed at Kāngra, but since their removal to Dharmśāla in 1855 the town has comparatively sunk into insignificance. The town is the centre of the local trade; the manufacture of country cloth is now almost extinct; Kāngra is noted for its speciality of gold and enamel ornaments. There are large *bāzārs* both at Kāngra (fort) and Bhawan (suburb). The public buildings are a circuit-house, *tahsil*, police station, charitable dispensary, post office, mission school house, staging bungalow and *sarāi*. The fort is now garrisoned by a detachment of the 1st Goorkhā Light Infantry (stationed at Dharmśāla) under the command of a European Officer. The Church Missionary Society establishment is located at Bhawan under charge of a resident Missionary, and has a small church and a school for boys attached to it. The Municipal Committee consists of six members elected by the towns people and three appointed by Government, in all nine members. Its income for the last few years is shown in Table No. XLV, and is derived principally from an octroi tax levied upon articles brought within the municipality for sale.

Kāngra, anciently called Nagarkot,* is the historic capital of these hills. It occupies both slopes of a hill, which terminates abruptly towards the east in a cliff looking down upon the Bānganga torrent. The original town lies on the southern side of the hill; on the north lies the suburb of Bhawan and the temple of Devi, for which Nagarkot in bygone times was famous. The ancient Kāngra fort, of which frequent mention has been made in an earlier part of this account, stands at the eastern extremity of the original town upon a precipitous rock rising to a height of 440 feet, sheer above the bed of the Bānganga, and dominating over the whole Kāngra valley, of which it has from time immemorial been held to be the key. The view of its strong position and massive walls, from the road

Chapter VI.
Towns, Municipalities and
Cantonments.
Kāngra.

* Nagarkot appears to have been the name of the town: Kāngra of the fort. Thus Abul Fazl, in the Ain Akbari (Gladwin's Translation. II, p. 109):—"Nagarkot is a city situated upon a mountain, with a fort called Kāngra. The Nagarkotin Brāhmins derive their appellation from this old name of Kāngra."

Chapter VI.
 Towns, Municipalities and
 Cantonments.
 Kangra.

which approaches Kangra from the south, is exceedingly striking; and in former days the fort may well have been deemed impregnable. But it is too much exposed from commanding eminences at no great distance to be capable of defence against modern artillery. The vicissitudes of its fortune under the successive rulers of the country have been already detailed. It has often been attacked, but never taken by storm. Both Gorkhās and Sikhs failed in their attempts upon it. The former raised the siege after twelve months' effort, and the latter only gained possession by capitulation; while many striking illustrations of the prestige attaching to the possession of the fort are to be found in the history already recounted. It is probable that during the occupation of the Muhammadan Emperors, Kangra was a far more populous town than it is at the present day; for the fort was certainly occupied by a strong garrison, sufficient, as has been seen, to enable the last Muhammadan Governor to maintain his possession long after he had become completely isolated from the Delhi empire. The Sikhs appear to have affected the suburb of Bhawan, the population of which is said to have increased largely during the years of their rule, at the expense probably of the original town. The temple of Dori, situated in this suburb of Bhawan, is among the most ancient, as it was once one of the most renowned shrines of Northern India. It finds historic mention in Ferishta's account of the fourth invasion of India by Sultan Mahmūd, A.D. 1008 and again, in A.D. 1360, when for a second time it was plundered by the Emperor Fīroz Tughlūk. In the time of Mahmūd, if Ferishta is to be at all credited, the riches of the shrine were enormous. Elphinstone, who draws his account from Ferishta, describes it "enriched by the offerings of a long succession of Hindu princes and the depository of most of the wealth of the neighbourhood."* The treasure carried off by Mahmūd is stated to have been 700,000 golden *dinārs*, 700 *mans*† of gold and silver plate, 200 *mans* of pure gold in ingots, 2,000 *mans* of unwrought silver, and 20 *mans* of jewels, including pearls, corals, diamonds, and rubies.‡

At the time of the British annexation, the head-quarters of the hill district were as a matter of course fixed at Kangra, but the attractions of Dharmasāla once discovered, the fate of the older capital was only a question of time; and, as has been already related, the head-quarters of the district were finally transferred to Dharmasāla in 1855. Kangra still continues to be the head-quarters of a fiscal sub-division, and the fort is still held by a small detachment of troops from Dharmasāla, but in other respects the town is fast falling into insignifi-

* "History of India" (fifth edition), p. 329.

† The commonest *man*, that of Tabriz, is 11lbs. The Indian *man* (maund) is 80 lbs.

‡ As to the priests of the Kangra temple, see *ante*, Chapter III. The local version of the well-known legend of the demon Jālandhar is, that when slain by the goddess Devi, the giant fell prostrate on his breast with his head at Baijnāth, his navel at Kangra, his shoulders at Triloknāth and Jawāla Mukhi, and his feet at Kathrān in Goler, covering the country 48 *kos*. In answer to his dying prayers, Devi granted pardon of sin to all who should die within the limits of the tract which he covered. For another version, see Gazetteer of Jālandhar.

cauce.* The population, as ascertained at the enumerations of 1868, 1875 and 1881, is shown below:—

Limits of enumeration.	Year of Census.	Persons.	Males.	Females.
Whole town ...	{ 1868 1881	6,448 6,387	3,494 3,076	2,954 3,311
Municipal limits ...	{ 1868 1875 1881	6,419 6,336 6,387	.........	.........

Chapter VI.
Towns, Municipalities and
Cantonments.
Kangra.

It is difficult to ascertain the precise limits within which the enumerations of 1868 and 1875 were taken; but the details in the margin, which give the population of suburbs, throw some light on the matter. The figures for the population within municipal limits according to the Census of 1868 are taken from the published tables of the Census of 1875; but it was noted at the time that their accuracy was in many cases doubtful. It would appear from information supplied by the Deputy Commissioner that the Census of 1868 was taken during the season of pilgrimage, which unduly swelled the population then enumerated. The constitution of the population by religion and the number of occupied houses are shown in Table No. XLIII. Details of sex will be found in Table No. XX of the Census Report of 1881.

Dharmśāla is a hill station, a municipality of the first class, and the administrative head-quarters of the district. It lies in latitude 32° 15' 42" north, longitude 76° 22' 46" east, and has a population (in February 1881) of 5,322 souls, inclusive of cantonments. Dharmśāla lies on a spur of the Dhāolā Dhār, 16 miles north-east of Kangra, in the midst of wild and picturesque scenery. It takes its name from an old Hindū sanctuary, and originally formed a subsidiary cantonment for the troops stationed at Kangra. The station of Dharmśāla was first occupied in 1849, when a site was required for a cantonment to accommodate a Native Regiment which was at the time being raised in the district. The fort at Kangra, then the head-quarters of the district, was fully occupied by its garrison; and the high ground around it scarcely afforded sufficient space for the requirements of the civil station; still less would it have sufficed for a military cantonment, while the low ground of the surrounding valleys would have been unhealthy. A site for the cantonment was therefore sought on the slope of the Dhāolā Dhār, and was found in a

Town of Dharmśāla.

* A family of surgeons resident at Kangra are famed for skill in a curious operation having the object of restoring the nose to any face which has had the misfortune to lose that appendage. They are said to draw down a flap of skin from the forehead as a covering for the new nose, thus restoring the beauty of many of a marred countenance. A humorous woodcut taken from a native drawing, at p. 267 of Powell's "Punjāb Manufacturers," illustrates the various stages of the operation.

Chapter VI.
Towns, Municipalities and
Cantonments.
Town of Dharmasála.

plot of waste land, upon which stood an old *Hiadú* sanctuary, or *dharmasál*, whence the name adopted for the new cantonment. The occupation of this site was fatal to the pretensions of Kangra. The civil authorities of the district, speedily following the example of the Regimental Officers, built themselves houses in the neighbourhood of the cantonment; and, attracted by the advantages of climate and scenery which they there enjoyed, lost no opportunity of escaping from the comparative heat of the valley. At length, in March 1855, the new station was formally recognised as the head-quarters of the district. At this time it contained, besides the cantonment buildings and *bázár*, only some seven or eight European houses, of which about one-half were situated at a higher elevation on the Bhágsu hill.* The European houses, with the convalescent depôt, some of the public offices and the public gardens, constitute the upper part of the station, which ranges to a height of about 9,200 feet. The cantonment and the remainder of the station are at a lower level, some houses being as low as 4,500 feet. The upper and lower station are connected by numerous roads, one of which, at a gentle gradient and passable by carts, is five miles in length. The other roads are steep paths down the hill-side. In the upper station are three level roads cut in parallel lines along the side of the hill, the lowest of which, called the Mall, is about a mile in length, and is terminated one way by the depôt barracks and the public gardens, and the other way by the McLeodganj *bázár*, so called in honour of the late Sir D. McLeod, formerly Lieutenant-Governor of the Province. It is connected with the upper roads by paths, most of which are steep ascents, against the face of the hill. The public gardens, which are laid out with much taste and skill in lawns and terraces, and contain a valuable collection of indigenous and imported trees and shrubs,† are overlooked by the assembly rooms, a handsome building, comprising a public hall, a library and reading room, and a chamber devoted to a museum. The church is beautifully situated in a recess of the mountain, but is by no means a striking building. The churchyard contains a monument erected to the memory of Lord Elgin, who died here in 1863. Immediately above the station rises a hill known as Dharmukot, the summit of which is a favourite resort. There are also some picturesque waterfalls within a walk at Bhágsúnáth. At a greater distance, but still within reach of an excursion from Dharmasála, are several places of interest in the higher hills, of which the most notable are the Lako of Karíri, 10,000 feet above the sea, and the slate quarries at Nagúni.

The scenery of Dharmasála is peculiarly grand. The station occupies a spur of the Dháola Dhár itself, and is well wooded with oak and other forest trees.‡ Above it the pine-clad mountain side

* In 1870 there were thirty-nine only.

† Another and more valuable collection of Himalayan and other trees is to be found in the gardens of Cedar Hall estate, the property of the late Sir Donald McLeod, the principal feature of which is the luxuriant growth of a plantation of *decidua* (*Cedrus decidua*) and of many species of imported European fruit-trees.

‡ *Quercus incana*, *Pinus longifolia*, and rhododendron are the prominent trees. The undergrowth is rich in flowering shrubs, among which barberry, daphne, and the creeping rose are conspicuous.

towers toward the loftier peaks, which, covered for half the year with snow, stand out jagged and scarred against the sky. Below, in perfect contrast, lies the luxuriant Kangra valley, green with rice-fields, and a picture of rural quiet, suggestive of nature's sweetest mood. Of the station itself, perhaps the best view is to be obtained from the public gardens, which command an extensive panorama. Much has been done of late years to render Dharmasāla more accessible and a cart-road now connects it with Jalandhar and the plains. Thus the main cause has been removed which previously retarded the growth of the place in public estimation as a summer retreat. Its communication, however, will only be perfected when the Pālampur and Pathankot cart road is completed. This fine road is bridged throughout the upper portion, but is of little use for want of bridges on the section between Kangra and Pathankot. Supplies are now obtainable at moderate prices, and the station bids fair to become a favourite among those who prefer retirement to gaiety, and can appreciate the privilege of immediate access to the wild hill side. As a drawback to these advantages, the rainfall at Dharmasāla is very heavy, and the atmosphere is peculiarly damp during the three months of the rainy season. The average annual rainfall is officially returned as 148·3 inches, by far the highest figure reached at any point of observation in the province. In January, February, and March also, storms are very frequent. Most of the land within the limits of the municipality is owned by Gaddi peasants, whose cottages in places dot the hill-side. It is from them alone that now land in the station can be acquired.

The station now contains several European residences, a church, two large barracks for soldiers invalided from English regiments, public gardens and assembly rooms, a book club, Session's house, post office, Deputy Commissioner's offices and court-house, treasury, police office and lines, jail and a hospital and charitable dispensary, and Government and mission school-houses. There is a small *bazar* at Forsythganj close to the European convalescent depot, another at McLeodganj, both in the upper station, and a third in the lower station. The cantonments of the 1st Gorkhā Light Infantry are located along the southern extremity of the station. Both the town and cantonments stretch along the hill-side with an elevation varying from 4,500 to 6,500 feet. Lines of cart road connect the town with the plains *via* Hoshiārpur on the south and *via* Pathankot on the west; supplies can be obtained at moderate prices, and the station bids fair to become a favourite retreat for civilians and invalids, the more so now that the opening of the Amritsar and Pathankot Railway facilitates communication with the plains. A telegraph line connects Dharmasāla and Pālampur with Amritsar and Lahore. The rainfall has perceptibly diminished, and the present average does not exceed 112—115 inches in the year. Trade is confined to the supply of necessaries for the European residents, Government officials and their servants. There is a first class municipality with the Deputy Commissioner as President, the Senior Assistant Commissioner as Secretary, the Civil Surgeon and the District Superintendent of police as *ex-officio* members, and six non-official members selected

Chapter VI.
—
Towns, Municipalities and
Cantonments.
Town of Dharmasāla.

Chapter VI.
Towns, Municipalities and
Cantonments.
Town of Dharmśāla.

by the Deputy Commissioner. Its income for the last few years is shown in Table No. XLV, and is derived principally from taxes levied upon houses, for canal water used, and wood and grass cut and sold within the municipality.

Limits of enumeration.	Year of Census.	Persons.	Males.	Females.
Whole town ... {	1868	2 862	2 201	668
	1881	5,322	3,443	1,879
Municipal limits .. {	1868	2,802	...	...
	1875	2,038	...	...
	1881	3,830	...	...

The population as ascertained at the enumerations of 1868, 1875 and 1881 is shown in the margin.

It is difficult to ascertain the precise limits within which the enumerations of 1868 and 1875 were taken; but the details in the margin, which give the population of suburbs, throw some light on the matter. The figures for the population within municipal limits according to the Census of 1868 are taken from the published tables of the Census

Town or Suburb.	POPULATION.	
	1868.	1881.
Dharmśāla town	2,802	3,830
Do. canton	Figures not obtainable	1,483
menis ...		

of 1875; but it was noted at the time that their accuracy was in many cases doubtful. It would appear from information supplied by the Deputy Commissioner that the cantonments were excluded from the first two enumerations. On all these occasions the Census was taken during the winter months, and did not include the summer visitors. The constitution of the population by religion and the number of occupied houses are shown in Table No. XLIII. Details of sex will be found in Table No. XX of the Census Report of 1881.

Town of Nūrpur.

Nūrpur is situated in latitude 32° 18' 10" north, and longitude 75° 55' 30" east, on a small tributary of the Chukki torrent, 2,000 feet above sea level, and 37 miles west of Dharmśāla, picturesquely perched upon the side of a hill, crowned by the ruins of a fine old fort, erected by Rāja Baen, who removed his capital hither from the plains. It has a population (1881) of 5,744 souls, consisting of 3,298 Hindūs, 2,432 Musalmāns, 8 Sikhs, and 6 "others." It was formerly the capital of a small Native State and long the chief town of the district, both in size and commercial importance. The history of the town and the family of its founders has already been related in Chapter II. The town is picturesquely situated upon the side of a hill, and is crowned by a fine old fort now in ruins, which was erected by Rāja Baen, when Nūrpur became his capital. It was for long by far the most important town of the district both in point of size and commercial interest. Its principal inhabitants are Pathānia Rājputs of the royal stock, Kashmiris and Khatriis. The last named are for the most part descendants of fugitives from Lahore, who fled to the hills to escape the exactions of the later Muhammadan rulers of the Punjab. The Kashmiri colony constitutes the distinguishing characteristic of the place. It was formed in 1783 by a band of immigrants driven from the Kashmir valley

by a grievous famine. Fifty years later, their numbers were swelled by a fresh immigration, which took place in 1833, during the pressure of another famine. They carried with them the national manufacture of their native valley, that of shawls of *pashmina* wool, and made the town famous for the production of these and other woollen cloths. The value of the annual out-turn of *pashmina* goods was estimated in 1875 to be about two lakhs of rupees, or £20,000. The shawls, however, were inferior to those of Kashmir, even to those of Amritsar and other towns in the Punjab plains. They found a sale in the province, but seldom penetrated to foreign markets. The *pashm* used was imported in part direct from Ladakh in part from Amritsar. But the collapse in the shawl trade which followed the Franco-Prussian War has effectually diminished its commercial importance, and the once flourishing town now presents a poverty-stricken and depopulated appearance. The trade has dwindled down, and is now confined to the manufacture on a small scale of shawls and woollen fabrics of an inferior description. The Kashmiris, thrown out of employ, are now being encouraged to take to sericulture. There is a large *bázár*, and, from the place forming an entrepôt of supplies from the plains as well as of exit for the trade from the north, still presents a comparatively busy appearance. The public buildings are a *tahsil* police station, post offices, dispensary, school-house, staging bungalow and two *sarais*. Below the site of the town and reached by a long flight of steps are some old wells or reservoirs. The wells are in a recess of the rock which rises over them for about 150 feet. The Municipal Committee consists of nine members, six elected and three appointed by Government. Its income

Chapter VI.
—
Towns, Municipalities and
Cantonments.
Town of Nárpar.

Limits of Enumeration.	Year of Census.	Persons.	Males.	Females.
Whole town ... {	1868	9,928	5,385	4,543
	1881	5,744	3,032	2,712
Municipal limits ... {	1868	9,928	...	...
	1875	7,337	...	...
	1881	5,744	...	...

for the last few years is shown in Table No. XLV, and is derived principally from an octroi tax levied on all articles brought within the municipality

for sale and consumption. The population as ascertained at the enumerations of 1868, 1875 and 1881 is shown in the margin.

It is difficult to ascertain the precise limits within which the

Town or Suburb.	POPULATION.	
	1868.	1881.
Nárpar town ... {	9,928	5,139
Chak Nárpar ... {		515
Baral, Tiká, Oláhi ... {		90

enumerations of 1868 and 1875 were taken; but the details in the margin, which give the population of suburbs, throw some light on the matter. The figures for the population within municipal limits according to the Census of 1868 are taken from the published tables of the Census of 1875; but

it was noted at the time that their accuracy was in many cases doubtful. It would appear from information supplied by the

Chapter VI.

Towns, Municipalities and Cantonments.

Town of Sujánpur.

Deputy Commissioner that the former figures, or at any rate those of 1868, probably included the whole population of *kotha* Baral and Názpur, in the lands of which the town stands. The constitution of the population by religion and number of occupied houses are shown in Table No. XLIII. Details of sex will be found in Table No. XX of the Census Report of 1881.

Sujánpur is situated on the bank of the Biás, in latitude $31^{\circ} 50'$ north, and longitude $76^{\circ} 33'$ east, 15 miles above Nádaun, with a population (1881) of 3,431 souls. The palace of the ancient Katoch dynasty crowns a height overlooking the town, commenced in 1758 by Abhe Chand, great grand-father of Sansár Chand, and subsequently enlarged by his son and grandson, the latter of whom founded the town of Sujánpur. Sansár Chand completed the building, and held his court here. The palace, a residence of regal proportions, and highly finished in point of workmanship, bears the name of Tírá, whence the double title of the place, Sujánpur Tírá. The buildings have fallen into disrepair since the present descendants of the dynasty have removed to Lambágrāon, the *jágr* village. The town presents a picturesque sight, with its handsome old parade ground and a grassy plain surrounded by noble trees. Formerly it was a local trade centre of considerable importance; there are remnants of a colony of gem-makers and jewellers, introduced by the Katoch princes from Gujrát and Delhi, respectively, and Sujánpur is noted for its gold and enamel ornaments. The Municipal Committee consists of six elected members

Limits of enumeration.	Year of Census.	Persons	Males.	Females.
Whole town ... {	1868	3 561	1,687	1,874
	1881	3,431	1,676	1,755
Municipal limits ... {	1868	3 561	...	...
	1875	3 303	...	...
	1881	3,431	...	...

and three appointed by Government. Its income for the last few years is shown in Table No. XLV, and is derived from an octroi tax levied upon articles brought within the municipality for sale and

consumption. The population as ascertained at the enumerations of 1868, 1875 and 1881 is shown in the margin.

The constitution of the population by religion and the number of occupied houses are shown in Table No. XLIII. Details of sex will be found in Table No. XX of the Census Report of 1881.

Town of Jawála Mukhi.

Jawála Mukhi lies in latitude $31^{\circ} 52' 34''$ north, longitude $76^{\circ} 21' 59''$ east, and has a population (1881) of 2,424 souls. It is situated on the road from Kángra to Nádaun. It derives its claim to interest from the possession of a shrine of even greater reputation than that of Kángra, stands at the foot of a precipitous range of hills, which forms the northern limit of the valley of the Biás, and is about four miles in a straight line from the nearest point upon that river. It was at one time a considerable town; and ruins of substantial buildings still remain to testify to a far greater extent and opulence in bygone years than it now possesses. The principal inhabitants of the town are Gosáins. Though still a thriving and

opulent class, they have of late years much declined through profligacy and extravagance, from their old position. Their enterprise as wholesale traders gives a certain commercial importance to the town as an *entrepôt* for traffic between the hills and plains. The principal export is opium, collected from Kálu, and passed on into the plains, to the value annually of perhaps $1\frac{1}{2}$ *lakh* of rupees. *Rolia*, a drug prepared from the fruit of the *anola* (*Emblica officinalis*), and extensively used as a medicine, and for dyeing, is also exported in considerable quantity. The temple, which stands above the town, has been erected over certain jets of combustible gas issuing from the ground, which are looked upon as a manifestation of the goddess *Devi*, and are kept burning constantly. Seven hundred years ago, according to a legend related by the priests, the goddess revealed herself to a Bráhmaṇ devotee resident in the far south, and, directing him to repair to the Kangra hills, told him he would there find the jets of burning gas in a spot overgrown with forests. The Bráhmaṇ, having obeyed the call, discovered the sacred spot, and erected a temple to the goddess. This story, however, completely ignores the far more ancient legend, which identifies the gas jets of Jawála Mukhi with the flames proceeding from the mouth of the Daitya king, or demon, Jálandhara, overwhelmed with mountains by Śiva.* The present temple is certainly in honour of the goddess *Devi*, but the substitution of the later legend is probably a modern Bráhmaṇ invention, affording an illustration of the mode in which Bráhmaṇism has at all times wrested local superstitions into conformity with its own creed. The temple, enriched by the offerings of centuries, is large and costly; and in 1815 received a gilt roof, presented by the Sikh monarch Ranjít Singh.

The present temple of Jawála Mukhi is built against the side of the ravine, just over the cleft from which the gas escapes. It is plain outside in the modern Muhamadan style of plaster and paint, with a gilt dome and gilt pinnacles. The roof is also gilt inside, but the gilding is obscured by smoke. By far the finest part of the building is the splendid folding door of silver plates, which was presented by Kharrk Singh, and which so struck Lord Hardinge that he had a model made of it.

The interior of the temple consists of a square pit about 3 feet deep with a pathway all round. In the middle the rock is slightly hollowed out about the principal fissure, and on applying a light the gas bursts into a flame. The gas escapes at several other points from the crevices of the walls on the sides of the pit. But the gas collects very slowly, and the attendant Bráhmaṇs when pilgrims are numerous, keep up the flames by feeding them with *ghí*. There is no idol of any kind, the flaming fissure being considered as the fiery mouth of the goddess, whose headless body is said to be in the temple of Bhawan.

The incomes of the temple, which are considerable, belong to the Bhojki community of priests, as to whom see Chapter III. At one time the Katoch Rájas appear to have appropriated the

Chapter VI.

Towns, Municipalities and Cantonments.
Town of Jawála Mukhi.

* See Gazetteer of Jálandhar.

Chapter VI.
—
Towns, Municipalities and
Cantonments.
Town of Jawāla
Mukhi.

whole or the greater part of the income; and under Muhammadan rule a pole-tax of one anna was levied upon all pilgrims attending the shrine. The number of these in the course of the year is very great; and at the principal festival, which takes place in September and October, as many as 50,000 are said to congregate, many of whom come from great distances. Another festival of scarcely less importance takes place in March. Six hot mineral springs occur in the neighbourhood, impregnated with common salt and iodide of potassium.

The town still retains some commercial importance as an entrepôt for traffic between the hills and the plains. The principal article of export is opium from Kūln. There is a police station, a post office and a school-house. A *sardī* erected by the Rājā of Patialā is attached to the temple, and besides it there are eight *dhamadās* or sanctuaries with rest-houses for travellers. The municipal committee consists of six elected members and three members appointed by Government. Its income for the last few years is shown in Table No. XLV, and is derived principally from an

Limits of enumeration.	Year of Census	Persons.	Males.	Females
Whole town ... {	1868	3,345	1,850	1,486
	1881	2,421	1,304	1,120
Municipal limits ... {	1868	3,345	...	...
	1875	2,811	...	...
	1881	2,421	...	...

octroi tax levied upon articles brought for sale within the Municipality. The population, as ascertained at the enumerations of 1868, 1875 and 1881,

is shown in the margin.

It is difficult to ascertain the precise limits within which the

Town or suburb.	POPULATION.	
	1868.	1881.
Jawāla Mukhi, Dareg, Tikar- Rokkar, Kālidhār, Bhāli Phaggan Behan Khās ...	3,345	1,870 645

enumerations of 1868 and 1875 were taken; but the details in the margin, which give the population of suburbs, throw some light on the matter. The figures for the population within municipal limits according to the Census of 1868 are taken from the published

tables of the Census of 1875; but it was noted at the time that their accuracy was in many cases doubtful. It would appear from information supplied by the Deputy Commissioner that the Census of 1868 was taken during the pilgrimage season, when the population was unduly raised by visitors from without. Moreover, it is by no means certain that the earlier figures do not include the whole populations of *kothās* Behan and Dareg, in the hoods of which the town is situated. The constitution of the population by religion and the number of occupied houses are shown in Table No. XLIII. Details of sex will be found in Table No. XX of the Census Report of 1881.

Haripur is situated opposite the banks of the Bānganga, a tributary of the Bías in latitude 32° north and longitude $76^{\circ} 15'$ east. It has a population (1881) of 2,174 souls, composed mostly of Hindús. It was formerly the capital of a Native State, founded by an elder branch of the Katoch dynasty of Kāngra, whose representatives still take the precedence. The town is situated at the head of a valley crowned by a fort built by Hari Chand, the founder of the principality, called after him Haripur (Goler). There is a large *bāzār*, the main streets of which are paved. The public buildings are a police station, post office, police rest-house and school-house. The Municipal Committee consists of six elected members, and three members appointed by Government. Its income for the last few years is shown in Table No. XLV, and is derived principally from an octroi tax

Chapter VI.

Towns, Municipalities and Cantonments.

Town of Haripur.

Limits of Enumeration.	Year of Census.	Persons.	Males.	Females.
Whole town ... {	1868	3,285	1,584	1,701
	1881	2,174	1,073	1,101
Municipal limits ... {	1868	3,285	...	...
	1875	3,843	...	...
	1881	2,174	...	...

levied upon all articles brought within the municipality for sale and consumption. The population as ascertained at the enumerations of 1868,

1875 and 1881 is shown in the margin.

The constitution of the population by religion and the number of occupied houses are shown in Table No. XLIII. Details of sex will be found in Table No. XX of the Census Report of 1881.

STATISTICAL TABLES
APPENDED TO THE
GAZETTEER
OF THE
KANGRA DISTRICT.

(INDEX ON REVERSE)

"SHELA PUNO," LADHAK.

STATISTICAL TABLES.

	<i>Page.</i>		<i>Page.</i>
I.—Leading statistics	Fronti- piece	XXII.—Live Stock	... xvi
II.—Development	. iii	XXIII.—Occupations	... xvii
III.—Annual rainfall	... ib.	XXIV.—Manufactures	... ib.
III.A.—Monthly „	. iv	XXV.—River traffic	... ..
III.B.—Seasonal „	... ib.	XXVI.—Retail prices	. . xviii
IV.—Temperature	.. ..	XXVII.—Price of labour	. . xix
V.—Distribution of population	. v	XXVIII.—Revenue collections	. . ib.
VI.—Migration	. . ib.	XXIX.—Land revenue	... ib.
VII.—Religion and Sex	. vi	XXX.—Assigned revenue	... xx
VIII.—Language	. ib.	XXXI.—Balance, remissions, &c.	... ib.
IX.—Major castes and tribes	vii	XXXII.—Sales and mortgages of land...	xxi
IX.A.—Minor „ „	... ib.	XXXIII.—Stamps and registration	... ib.
X.—Civil condition	viii	XXXIII.A.—Registrations	.. xxii
XI.—Births and deaths	.. ib.	XXXIV.—License tax	... ib.
XI.A.— „ (monthly, all causes)	.. ib.	XXXV.—Excise	... ib.
XI.B.— „ („ fever) „	ix	XXXVI.—District funds	. xviii
XII.—Infirmities	.. ib.	XXXVII.—Schools	... ib.
XIII.—Education	. . ib.	XXXVIII.—Dispensaries	... xxi
XIV.—Surveyed and assessed area	. ib.	XXXIX.—Civil and revenue litigation.	. ib.
XV.—Tenures from Government	... x-xli	XL.—Criminal trials	... xxv
XVI.— „ not from Government	. xlii	XLI.—Police inquiries	... ib.
XVII.—Government lands	... xiv	XLII.—Gaols	. . xxvi
XVIII.—Forests	... ib.	XLIII.—Population of towns	... ib.
XIX.—Land acquired by Government	xv	XLIV.—Births and deaths (towns)	. . ib.
XX.—Crop areas	... ib.	XLV.—Municipal income	... xxvii
XXI.—Rent rates and yield	... xvi	XLV.A.— „ manufactures	... ..
		XLVI.—Polymetrical table	... xxviii

Table No. II, showing DEVELOPMENT.

1	2	3	4	5	6	7
DETAILS.	1853-54.	1858-59.	1863-64.	1868-69.	1873-74.	1878-79.
Population	7,43,552	..	7,30,843
Cultivated acres	5,81,842	6,02,545	6,12,531
Irrigated acres	1,18,075	1,61,293	1,63,203
Ditto (from Government works)
Assessed Land Revenue, rupees	5,05,430	5,00,000	7,89,097
Revenue from land, rupees	7,29,295	6,20,905	6,12,635
Gross revenue, rupees	8,52,725	7,67,575	9,02,320
Number of kins	4,17,481	3,44,919	3,11,568
„ sheep and goats	3,55,030	3,63,356	1,43,510
„ cattle	63	103	95
Miles of metalled roads	631	..	..
„ unmetalled roads	714	1,452
„ Railways
Police staff	415	410	419	417
Prisoners convicted	..	1,721	1,000	2,500	2,500	3,100
Civil suits,—number	..	2,912	2,310	2,406	6,741	8,601
„ —value in rupees	..	2,75,661	1,15,142	1,17,790	2,73,543	2,90,623
Municipalities,—number	6	6
„ —income in rupees	20,000	14,225	16,403
Hospitals,—number of	6	6
„ —patients	11,500	20,200	22,071
Schools,—number of	71	99	70	60
„ —scholars	2,205	7,101	3,110	2,782

Note.—These figures are taken from Tables Nos. I, III, VIII, XI, XV, XXI, XLII, XLIV, L, LIX, and LXI of the Administrative Report.

Table No. III, showing RAINFALL.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Rain gauge station.	ANNUAL RAINFALL IN TENTHS OF AN INCH.																	
	1871-72.	1872-73.	1873-74.	1874-75.	1875-76.	1876-77.	1877-78.	1878-79.	1879-80.	1880-81.	1881-82.	1882-83.	1883-84.	1884-85.	1885-86.	1886-87.	1887-88.	1888-89.
Dharmada	..	220	1101	1121	1218	1739	1922	1121	1001	1191	1,585	1502	697	1489	1710	1213	697	1230
Kantra	..	826	881	451	501	811	912	101	71	1007	1,007	1071	420	71	71	241	231	61
Nurpur	..	591	112	618	618	622	772	291	771	701	107	1039	616	620	616	816	771	618
Hauzpur	..	316	518	574	613	517	562	451	15	518	709	913	107	609	409	607	371	181
Bera	..	403	712	151	516	171	611	612	709	612	771	811	612	710	600	611	720	391
Kulu	..	451	412	418	316	497	523	219	311	415	466	571	261	712	401	511	318	701
Malu	210	212	212	518	474	511	517	651	436	405	147	511	411	611	410
Palampur	1072	761	151	121	91	1076	721	1,521	171	111	1201	1001	1013	916	1011

Note.—These figures are taken from the weekly rainfall statements published in the Punjab Gazette.

Table No. IIIA, showing RAINFALL at head-quarters.

1	2	3
MONTHS.	ANNUAL AVERAGES.	
	No. of rainy days in each month—1857 to 1877.	Rainfall in tenths of an inch in each month—1857 to 1877.
January	6	23
February	6	55
March	6	29
April	3	10
May	4	20
June	10	101
July	2	432
August	21	272
September	12	131
October	1	11
November .. ..	..	4
December	2	20
1st October to 1st January ..	4	31
1st January to 1st April ..	17	127
1st April to 1st October ..	74	1,069
Whole year	95	1,200

NOTE.—These figures are taken from Table No. XXIV of the Revenue Report, and from page 51 of the Finance Report.

Table No. IIIB, showing RAINFALL at Tahsil Stations.

1	2	3	4	5
TAHSIL STATIONS.	AVERAGE RAIN IN TENTHS OF AN INCH, FROM 1873-74 TO 1877-78.			
	1st October to 1st January.	1st January to 1st April.	1st April to 1st October.	Whole year.
Nurpur	15	125	721	861
Hamirpur	14	107	101	612
Dera	19	124	107	740
Kulu	4	172	216	502

NOTE.—These figures are taken from pages 36, 37 of the Finance Report.

Table No. V, showing the DISTRIBUTION of POPULATION.

1	2	3	4	5	6	7	8	9	10
	Male Inhab.	Total Inhab.	Total Inhab.	Total Inhab. 1901	Total Inhab. 1901	Kulu Sub- division	Kulu Sub- Division	Total	Total
Total square miles	1,571	1,571	211	211	202	2,511	1,571	2,235	2,235
Cultivated square miles	1,271	1,271	181	181	172	2,271	1,271	2,042	2,042
Cultivated square miles	1,271	1,271	181	181	172	2,271	1,271	2,042	2,042
Population per square mile (average 1901 to 1902)	221	221	221	221	221	221	221	221	221
Total population	1,571	1,571	1,571	1,571	1,571	1,571	1,571	1,571	1,571
Male population	1,571	1,571	1,571	1,571	1,571	1,571	1,571	1,571	1,571
Female population	1,571	1,571	1,571	1,571	1,571	1,571	1,571	1,571	1,571
Total population per square mile	1,571	1,571	1,571	1,571	1,571	1,571	1,571	1,571	1,571
Male population per square mile	1,571	1,571	1,571	1,571	1,571	1,571	1,571	1,571	1,571
Female population per square mile	1,571	1,571	1,571	1,571	1,571	1,571	1,571	1,571	1,571
Towns & Villages	1,571	1,571	1,571	1,571	1,571	1,571	1,571	1,571	1,571
Over 10,000	1,571	1,571	1,571	1,571	1,571	1,571	1,571	1,571	1,571
10,000 to 5,000	1,571	1,571	1,571	1,571	1,571	1,571	1,571	1,571	1,571
5,000 to 2,500	1,571	1,571	1,571	1,571	1,571	1,571	1,571	1,571	1,571
2,500 to 1,000	1,571	1,571	1,571	1,571	1,571	1,571	1,571	1,571	1,571
1,000 to 500	1,571	1,571	1,571	1,571	1,571	1,571	1,571	1,571	1,571
500 to 100	1,571	1,571	1,571	1,571	1,571	1,571	1,571	1,571	1,571
Under 100	1,571	1,571	1,571	1,571	1,571	1,571	1,571	1,571	1,571
Total	1,571	1,571	1,571	1,571	1,571	1,571	1,571	1,571	1,571
Occupied houses	1,571	1,571	1,571	1,571	1,571	1,571	1,571	1,571	1,571
Unoccupied houses	1,571	1,571	1,571	1,571	1,571	1,571	1,571	1,571	1,571
Estimated families	1,571	1,571	1,571	1,571	1,571	1,571	1,571	1,571	1,571

Note.—These figures are taken from Tables No. I and XVIII, of the Census Report of 1901, of the Kulu, cultural, and commercial, and are taken from Table No. I of the Census Report of 1901.

Table No. VI, showing MIGRATION.

1	2	3	4	5	6	7	8	9	10
District.	Population	Population	Male	Female	Male	Female	Male	Female	Total
Banda	1,571	1,571	1,571	1,571	1,571	1,571	1,571	1,571	1,571
H. B. B.	1,571	1,571	1,571	1,571	1,571	1,571	1,571	1,571	1,571
Amritsar	1,571	1,571	1,571	1,571	1,571	1,571	1,571	1,571	1,571
Amritsar	1,571	1,571	1,571	1,571	1,571	1,571	1,571	1,571	1,571
Amritsar	1,571	1,571	1,571	1,571	1,571	1,571	1,571	1,571	1,571
Amritsar	1,571	1,571	1,571	1,571	1,571	1,571	1,571	1,571	1,571
Amritsar	1,571	1,571	1,571	1,571	1,571	1,571	1,571	1,571	1,571
Amritsar	1,571	1,571	1,571	1,571	1,571	1,571	1,571	1,571	1,571
Amritsar	1,571	1,571	1,571	1,571	1,571	1,571	1,571	1,571	1,571
Amritsar	1,571	1,571	1,571	1,571	1,571	1,571	1,571	1,571	1,571

Note.—These figures are taken from Table No. XI of the Census Report of 1901.

Table No. VII, showing RELIGION and SEX.

1	2	3	4	5	6	7	8	9	10	11	12	13
	District.			Tahsils.								Villages.
	Persons.	Males.	Females.	Kangra.	Nurpur.	Hamidpur.	Dera.	Kulu Sub-Division.	Kulu proper.	Lahaul.	Spiti.	
Persons ..	730,845	..	..	218,583	105,214	170,609	121,123	109,081	100,239	5,800	2,862	700,563
Males ..	..	350,867	..	111,101	58,191	90,019	62,710	54,546	50,300	2,628	1,353	367,513
Females ..	..	..	349,978	107,787	47,023	80,590	58,712	54,435	49,899	3,032	1,501	339,050
Hindus ..	687,635	357,610	350,025	207,252	88,268	170,555	116,067	105,493	99,680	5,808	1	683,161
Sikhs ..	738	418	320	112	183	161	275	7	7	..	..	711
Jains ..	133	69	64	..	4	118	11	..	..	..	..	85
Buddhists ..	2,860	1,336	1,504	..	..	..	..	2,860	..	..	2,860	2,860
Zoroastrians ..	4	3	1	4	..	..	..	..	..	..	..	1
Musalmons ..	39,148	21,231	17,017	10,976	16,781	5,774	5,070	547	522	25	..	31,354
Christians ..	327	180	147	211	8	1	..	71	..	..	..	177
Others and unspecified ..	..	..	..	..	..	..	..	..	..	..	..	..
European and Eurasian Christians ..	210	110	61	192	3	1	..	14	..	..	..	..
Sunnis ..	37,063	20,075	16,988	10,200	16,397	5,032	4,027	477	..	..	..	32,431
Shials ..	309	185	124	27	190	17	10	65	..	..	..	143
Wahabis ..	4	2	2	1	3	..	..	..	..	..	..	4

Note.—These figures are taken from Tables Nos. III, IIIA, IIID of the Census of 1881.

Table No. VIII, showing LANGUAGES.

1	2	3	4	5	6	7	8	9
Language.	District.	Distribution by Tahsils.						
		Kangra.	Nurpur.	Hamidpur.	Dera.	Kulu sub-division.	Lahaul.	Spiti.
Hindustani..	1,771	1,162	107	149	228	134	..	..
Dagri ..	14	16	..	4	..	..	..	..
Panjabl ..	98,107	2,067	87,510	9,081	2,002	225	..	..
Pahari ..	619,409	212,061	20,141	167,863	119,178	99,544	..	..
Lahuli ..	5,793	14	..	..	..	6,770	..	..
Tibetl ..	2,001	1	..	..	1	2,002	5,770	2,861
Kashmiri ..	1,316	93	1,158	2	10	44	..	..
Nepalese ..	1,164	1,145	10	3	..	..	..	..
Persian ..	17	10	1	3	..	3	..	..
English ..	191	179	3	1	..	8	..	..

Note.—These figures are taken from Table No. IX of the Census Report for 1881.

Table No. IX, showing MAJOR CASTES and TRIBES.

1	2	3	4	5	6	7	8	9	10
Serial No. in Census Table No. VIII.	Caste or tribe	TOTAL NUMBER.			MALES, BY RELIGION.				Proportion per mille of total pop.
		Percent.	Males.	Females.	Hindu.	Sikh.	Jain.	Muslim.	
	Total population ..	753,515	393,877	359,638	257,710	416	79	21,531	1,000
1	Jat ..	11,118	5,776	5,342	5,021	87	..	201	15
2	Rajput ..	12,874	6,543	6,331	4,724	27	..	1,127	177
70	Thakur ..	19,112	10,117	9,005	10,227	..	..	..	23
71	Rohil ..	20,747	11,418	9,329	11,418	..	..	..	27
8	Gujar ..	5,412	2,811	2,601	2,112	..	..	2,703	12
23	Khet ..	11,111	5,812	5,299	5,112	..	..	..	119
24	Gilani ..	16,711	8,812	7,900	8,112	71	..	..	150
3	Bhatnagar ..	10,111	5,212	4,900	4,712	11	..	..	11
21	Nal ..	7,111	3,812	3,300	3,112	..	..	..	7
40	Jod ..	5,111	2,612	2,500	2,412	..	..	..	8
25	Shi ..	5,111	2,612	2,500	2,412	..	..	..	11
14	Khat ..	7,111	3,812	3,300	3,112	21	..	..	71
6	Chowhan ..	5,111	2,612	2,500	2,412	11	..	..	14
9	Jadhav ..	11,111	5,812	5,300	5,112	18	..	4,319	14
25	Shah ..	10,111	5,212	4,900	4,712	..	..	..	22
25	Lohar ..	12,874	6,543	6,331	4,724	..	..	..	21
11	Tarkhan ..	12,874	6,543	6,331	4,724	11	..	..	77
12	Kachhar ..	7,111	3,812	3,300	3,112	4	..	170	14
11	Dural ..	5,111	2,612	2,500	2,412	2	..	..	7
22	Tali ..	5,111	2,612	2,500	2,412	..	..	2,017	6
74	Bahad ..	5,111	2,612	2,500	2,412	..	..	..	15
41	Darya ..	11,111	5,812	5,300	5,112	..	..	..	7
13	Sarda ..	11,111	5,812	5,300	5,112	..	..	..	15
64	Koli ..	11,111	5,812	5,300	5,112	..	..	..	27
69	Bag ..	10,111	5,212	4,900	4,712	..	..	..	..

NOTE.—These figures are taken from Table No. VIII of the Census of 1931.

Table No. IXA, showing MINOR CASTES and TRIBES.

1	2	3	4	5
Serial No. in Census Table No. VIII.	Caste or tribe.	Percent.	Males.	Females.
4	Chohra ..	1.76	485	411
6	Pathan ..	1.025	125	472
7	Arain ..	1.67	739	417
17	Siakh ..	1.72	1,012	710
25	Mic ..	1.37	911	911
24	Kashmiri ..	1.71	821	709
29	Sunyar ..	2.71	1,612	1,100
31	S. Ind ..	1.91	1,017	811
33	Table miscellane- ous & unspecified ..	2.125	1,219	907
25	Chidra ..	2.67	1,111	1,773
42	Bhalah ..	2.61	1,110	1,301
44	Bharal ..	1.6	915	775
42	Bawala ..	1.51	161	711
62	Lahana ..	2.104	1,177	1,021
24	Bharal ..	2.10	911	911
24	Kal ..	2.65	1,111	1,100
67	Bharal ..	2.65	1,111	1,100
60	Bharal ..	2.65	1,111	1,100
81	Bharal ..	2.65	1,111	1,100
61	Bharal ..	2.65	1,111	1,100
65	Bharal ..	2.65	1,111	1,100
112	Mai Jan (Palow) ..	4.120	2,466	1,911
120	Pujari ..	2.15	471	672
127	Bharal ..	2.15	471	470
124	Chikang ..	2.24	1,211	1,401
151	Ghad ..	1.572	711	711
153	Dugri ..	1.112	707	703

NOTE.—These figures are taken from Table No. VIII of the Census of 1931.

Table No. X, showing CIVIL CONDITION.

1	2	3	4	5	6	7	8
DETAILS.		SINGLE.		MARRIED.		WIDOWED.	
		Males.	Females.	Males.	Females.	Males.	Females.
Actual figures for religious.	All religions	296,570	111,023	152,720	164,586	21,271	71,229
	Hindus	195,161	107,370	142,913	154,542	19,598	67,813
	Sikhs	187	104	189	167	37	62
	Jains	55	20	29	25	6	16
	Buddhists	688	618	616	647	67	239
	Muslimans	10,690	5,691	5,073	8,662	1,663	3,161
	Christians	114	67	60	50	6	10
Distribution of every 10,000 souls of each age.	All ages	5,432	3,270	4,010	4,703	558	2,037
	0—10	9,055	9,621	42	671	5	8
	10—15	9,329	6,652	631	4,109	29	142
	15—20	7,013	681	2,228	6,123	69	497
	20—25	6,165	169	4,651	6,667	249	564
	25—30	5,008	70	6,488	5,501	425	1,420
	30—40	1,335	42	7,748	7,278	717	2,750
	40—50	860	25	7,061	4,880	1,177	5,095
	50—60	709	34	7,643	2,712	1,748	7,541
	Over 60	611	40	6,526	1,107	2,533	6,553

NOTE.—These figures are taken from Table No. VI of the Census Report.

Table No. XI, showing BIRTHS and DEATHS.

1	2	3	4	5	6	7	8	9	10
YEARS.	TOTAL BIRTHS REGISTERED.			TOTAL DEATHS REGISTERED.			TOTAL DEATHS FROM		
	Males.	Females.	Persons.	Males.	Females.	Persons.	Cholera.	Small-pox.	Fever.
1877 .. ..	..	..	..	8,075	9,801	14,856	2	31	6,993
1878 .. ..	..	..	..	9,103	7,519	16,624	1	227	10,100
1879 .. ..	..	..	..	13,700	10,626	24,135	2,045	241	11,644
1880	7,879	6,008	14,717	13,660	11,712	25,272	2	50	15,417
1881	10,669	9,485	20,054	11,630	10,188	21,668	57	1	13,938

NOTE.—These figures are taken from Tables Nos. 1, II, VII, VIII, and IX of the Sanitary Report.

Table No. XIA, showing MONTHLY DEATHS from ALL CAUSES.

1	2	3	4	5	6	7
MONTH.	1877.	1878.	1879.	1880.	1881.	Total.
January	1,330	1,402	1,410	1,611	1,842	7,637
February	1,237	1,241	1,653	1,715	1,010	7,891
March	1,235	1,320	1,622	1,778	1,580	7,511
April	1,091	1,035	1,469	1,635	1,315	6,577
May	1,119	1,418	1,862	2,137	1,420	8,099
June	1,330	1,055	1,893	2,201	1,653	8,182
July	1,146	1,101	1,430	1,585	1,179	6,485
August	976	1,195	8,503	2,112	1,425	9,210
September	1,438	1,641	8,489	2,310	2,231	12,078
October	1,830	1,720	2,290	2,620	3,020	11,218
November	1,235	1,600	2,093	2,169	2,182	9,199
December	1,410	1,073	1,017	2,067	2,290	9,033
Total	14,850	10,651	21,133	25,272	21,668	102,583

NOTE.—These figures are taken from Table No. III of the Sanitary Report.

Table No. XIB, showing MONTHLY DEATHS from FEVER.

1	2	3	4	5	6	7
Month.	1877.	1878.	1879.	1880.	1881.	Total.
January	701	728	726	1,723	1,677	4,555
February	684	774	180	1,711	910	4,359
March	678	725	1,777	871	777	4,031
April	679	774	714	1,525	773	3,575
May	661	718	1,237	1,221	800	4,781
June	715	912	773	1,615	711	4,727
July	675	771	775	1,065	919	3,775
August	671	771	1,346	1,777	805	3,755
September	1,602	1,127	1,773	2,210	1,777	8,145
October	773	1,221	1,777	1,777	2,716	4,224
November	773	1,672	1,777	1,777	1,777	6,111
December	773	772	1,113	1,774	1,777	5,550
TOTAL	10,773	10,110	10,773	11,777	11,777	62,215

NOTE.—The following are the names of the persons who have been elected to the office of Justice of the Peace for the year 1900.

Table No. XII. showing INFIRMITIES.

1	2	3	4	5	6	7	8	9
	Breed.		Breed.		Breed and Name		Litter.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
All rabbits	211	107	146	107	1372	1338	724	794
White	201	100	133	93	1270	1236	721	790
Black	100	7	13	14	102	102	29	4
Grey	10	0	0	0	0	0	0	0

$$\Sigma_{\text{eff}} = T^{-1} \left(\frac{1}{2} \text{tr} \left(\frac{1}{\text{tr} T} \right) \right) \left(\frac{1}{2} \text{tr} T \right) \Delta + \Delta \left(\frac{1}{2} \text{tr} T \right) \Delta \quad (11)$$

Table No. XIII, showing EDUCATION.

1	2		3		4	5		6	7		8	9		10	11		12	13		14	15		16	17		18	19		20	21		22	23		24	25		26	27		28	29		30	31		32	33		34	35		36	37		38	39		40	41		42	43		44	45		46	47		48	49		50	51		52	53		54	55		56	57		58	59		60	61		62	63		64	65		66	67		68	69		70	71		72	73		74	75		76	77		78	79		80	81		82	83		84	85		86	87		88	89		90	91		92	93		94	95		96	97		98	99		100	101		102	103		104	105		106	107		108	109		110	111		112	113		114	115		116	117		118	119		120	121		122	123		124	125		126	127		128	129		130	131		132	133		134	135		136	137		138	139		140	141		142	143		144	145		146	147		148	149		150	151		152	153		154	155		156	157		158	159		160	161		162	163		164	165		166	167		168	169		170	171		172	173		174	175		176	177		178	179		180	181		182	183		184	185		186	187		188	189		190	
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South—In 1914, 1920, 1921, 1922, 1923, 1924, 1925, 1926, 1927, 1928, 1929, 1930, 1931, 1932, 1933, 1934, 1935, 1936, 1937, 1938, 1939, 1940, 1941, 1942, 1943, 1944, 1945, 1946, 1947, 1948, 1949, 1950, 1951, 1952, 1953, 1954, 1955, 1956, 1957, 1958, 1959, 1960, 1961, 1962, 1963, 1964, 1965, 1966, 1967, 1968, 1969, 1970, 1971, 1972, 1973, 1974, 1975, 1976, 1977, 1978, 1979, 1980, 1981, 1982, 1983, 1984, 1985, 1986, 1987, 1988, 1989, 1990, 1991, 1992, 1993, 1994, 1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600

Table No. XIV. showing detail of SURVEYED and ASSESSED AREA.

[illegible]

Note.—These figures taken from Table No. VIII of the Annual Cotton Report, except the last column, which is taken from Table No. I of the same report.

* The tract situated at a fork of the Laramie, Big Horn and a part of Emery, has been more fully surveyed and was therefore added to the Northern Plains. The figures against the acreage represent the area described by this check-in government. The total of the four tables is in column B and C with the grand total of column B, will make the result correct with the private L. R. Row, 1901.

Table No. XV, showing TENURES held direct

1	2	3	4	5	6	7	8	9	10	11	12	13
NATURE OF TENURE.	Whole District.				Tahsil Kangra.				Tahsil Nurpur.			
	No. of estates.	No. of villages.	No. of holders or shareholders.	Gross area in acres.	No. of estates.	No. of villages.	No. of holders or shareholders.	Gross area in acres.	No. of estates.	No. of villages.	No. of holders or shareholders.	Gross area in acres.
A.—ESTATES NOT BEING VILLAGE COMMUNITIES, AND PAYING IN COMMON (ZAMINDARI).												
IV.—Paying 1,000 rupees revenue & under.												
(a). Held by individuals under the law of primogeniture	3	3	1	1,035	..	..	..	..	3	3	1	1,035
(b). Held by individuals or families under the ordinary law.	0	0	215	14,632	..	..	..	..	0	0	215	14,632
PROPRIETARY CULTIVATING VILLAGE COMMUNITIES.												
B.—Zamindari .. Paying the revenue & holding the land in common.	10	10	210	10,054	..	..	..	..	10	10	210	10,054
C.—Pattidari .. The land and revenue being divided upon ancestral or customary shares, subject to succession by the law of inheritance.	7	7	75	13,571	..	..	..	..	7	7	75	13,571
D.—Bhayachara .. In which possession is the measure of right in all lands.	112	112	62,109	318,571	35	35	45,087	162,862	18	18	1,600	9,010
E.—Mixed or imperfect pattidari or bhayachara. { In which the lands are held partly in severalty and partly in common, the measure of right in common land being the amount of the share or the extent of land held in severalty.	519	519	197,333	1,175,859	193	193	71,420	270,405	126	126	50,235	262,235
F.—Grantees of Government not falling under any previous class and paying revenue direct to Government in the position of:—												
1L.—Lessees	10	10	1,718	11,010	..	..	..	..	5	5	569	4,911
G.—Landholders who have redeemed the revenue and are not members of any village community nor included in any previous class.	8	8	5	1,502	..	..	..	..	7	7	2	1,614
I.—Government waste, reserved or unassigned.	132	..	..	88,724	20	..	..	2,005	10	..	..	9,612
TOTAL ..	830	678	261,780	1,581,551	263	291	116,309	425,762	211	103	52,527	327,871

NOTE.—These figures are taken from Table

Table No. XV, showing TENURES held direct from Government as they stood in 1878-79.

NATURE OF TENURE.	20	21	22	23	24	25	26	27
	Lahul.				Spiti.			
	No. of estates.	No. of villages.	No. of holders or shareholders.	Gross area in acres.	No. of estates.	No. of villages.	No. of holders or shareholders.	Gross area in acres.
A. ESTATES NOT BEING VILLAGE COMMUNITIES, AND PAYING IN COMMON (ZAMINDARI).								
IV.—Paying 1,000 rupees revenue & under.								
(a). Held by individuals under the law of immutability.	..	..	..	..	..	..	..	..
(b). Held by individuals or families under the ordinary law.	..	..	..	..	..	..	..	..
PROPRIETARY CULTIVATING VILLAGE COMMUNITIES.								
B.—Zamindars .. Paying the revenue & holding the land in common.	..	..	..	..	..	..	..	..
C.—Pattidari .. The land and revenue being divided upon ancestral or customary shares, subject to succession by the law of inheritance.	..	..	..	..	..	..	..	..
D.—Bhagachara .. In which possession is the measure of right in all lands.	..	..	..	..	..	..	..	..
E.—Fixed or imperfect pattidari or bhagachara	11	11	1,000	3,000	5	5	321	1,183
(In which the lands are held partly in sovereignty and partly in common, the measure of right in common land being the amount of the share or the extent of land held in sovereignty.)								
F.—Grantees of Government not falling under any previous class and paying revenue direct to Government in the position of.—								
H.—Lessees .. .. .	..	..	..	..	..	..	..	..
G.—Landholders who have retained the revenue and are not members of any village community nor included in any previous class	..	..	..	..	..	..	..	..
I.—Government lands, reserved or unassigned ..	..	..	..	..	..	..	..	..
TOTAL ..	11	11	1,000	3,000	5	5	321	1,183

NOTE.—These figures are taken from Table No. XXXIII of the Revenue Report for 1878-79.

Table No. XVII, showing GOVERNMENT LANDS.

1	2	3	4	5	6	7	8	9
			Acres held under cultivating tenures.		Remaining acres.			
	No. of estates.	Total acres.	Cultivated.	Uncultivated.	Under Forest Depart- ment.	Under other Depart- ments.	Under Deputy Com- missioner.	Average yearly income, 1877-78 to 1891-92.
Whole District	35,100	..	..	54,557	150	192	6,852
Tahsil Kangra	512	..	..	..	160	192	..
" Nurpur	9,612	..	..	9,612	..	..	..
" Hamirpur	750	..	..	750	..	..	..
" Dera	12,007	..	..	12,917	..	..	..
Kulu sub-division	11,628	..	..	11,523	..	..	..
Kulu (proper)	11,523	..	..	11,523	..	..	..
Lahaul
Spiti

NOTE.—These figures are taken from Table No. IX of the Revenue Report of 1891-92.

Table No. XVIII, showing the FORESTS.

1	2	3	4
NAME OF FOREST.	Area in square Miles.		
	Reserved.	Protected.	Unreserved.
Dera	17	..	..
Nurpur	16	..	..
Various .. ..	..	..	400

NOTE.—These figures are taken from Table No. XLIX of the Forest Report of 1891-92.

Purpose for which acquired.	Acres acquired.	Compensation paid, in rupees.	Reduction of revenue, in rupees.
Roads	411	10,175	933
Canals	161	415	2
State Railways .. .. .	..	..	..
Guaranteed Railways .. .. .	..	..	—
Miscellaneous	403	8,676	572
Total ..	1,051	27,459	1,508

NOTE.—These figures are taken from Table No. XI of the Revenue Report.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Years.	Total.	Rice.	Wheat.	Jawar.	Rajah.	Mahad.	Jau.	Grain.	North.	P. 105.	Tulacca.	Cotton.	Indigo.	Sugarcane.	Vegetables.
1878-79	415,679	110,606	119,050	471	566	69,577	75,344	19,000	5,144	60	1,219	6,210	..	6,114	5,000
1877-78	401,576	118,751	125,953	271	25	25,116	10,211	15,000	5,423	710	1,443	8,004	..	6,421	4,875
1876-77	316,664	114,721	127,523	215	13	66,758	41	7,500	429	1,751	7,153	6,009	..	8,504	5,750
1875-76	371,243	115,513	114,150	210	15	70,000	11	30,000	403	370	770	6,773	..	6,159	6,351
1874-75	326,163	116,612	114,096	175	17	70,000	1,100	25,000	820	1,611	914	6,773	..	10,000	5,315
1873-74	326,021	117,571	114,096	175	21	110,000	74,111	25,000	1,551	1,751	790	8,000	..	10,000	5,315
1872-73	326,021	117,571	114,096	175	27	125,000	7,000	19,000	1,000	1,000	815	8,000	..	12,000	4,701
1871-72	326,021	117,571	114,096	175	412	125,000	11,000	4,111	710	1,411	1,074	4,000	..	12,000	4,101
1870-71	326,021	117,571	114,096	175	85	167,000	7,000	5,000	910	1,717	1,160	6,000	..	10,547	4,540

NAME OF TARIFF.

TABLE AVERAGE FOR THE FIVE YEARS, FROM 1877-78 TO 1881-82.

Kangra...	175,719	71,424	59,521	531	..	11,011	11,000	571	55	1	40	774	..	3,530	374
Norpur...	140,767	71,402	56,771	125	162	2,767	2,151	2,119	643	10	170	1,407	..	2,077	8,144
Hamirpur	105,191	21,092	21,092	..	..	7,768	6,957	6,957	163	..	231	1,872	..	2,725	52
Dehra	105,170	15,118	26,956	..	0	2,905	19,956	4,370	..	1	215	5,587	..	1,592	437
Haridwar	41,652	4,707	13,401	..	..	5,650	7,014	373	..	1,106	509	..	..	..	566
Dehra (proper)	41,652	4,707	13,401	..	..	6,876	7,014	373	..	1,106	509	..	..	..	566
Dehra	..	..	..	..	..	Not	Not	Not	..	..	..	..	..	..	..
Dehra	..	..	..	..	..	Not	Not	Not	..	..	..	..	..	..	..
TOTAL ..	521,561	141,625	142,061	565	171	111,130	177,552	17,221	746	1,106	951	6,405	..	10,254	4,253

NOTE.—These figures are taken from Table No. XLIV of the Administration Report.

Table No. XXI, showing RENT RATES and AVERAGE YIELD.

1			2			3
Nature of crop.			Rent per acre of land suited for the various crops, as it stood in 1831-2.			Average produce per acre as estimated in 1831-32.
			Rs.	A.	P.	Rs.
Rice	..	Maximum ..	20	0	0	672
		Minimum ..	1	7	3	
Indigo	..	Maximum ..	..	..	..
		Minimum ..	..	..	..	..
Cotton	..	Maximum ..	5	5	4	69
		Minimum ..	0	8	11	
Sugar	..	Maximum ..	22	1	6	
		Minimum ..	1	0	0	420
Opium	..	Maximum ..	10	0	0	
		Minimum ..	10	0	0	
Tobacco	..	Maximum ..	20	0	0	771
		Minimum ..	2	0	0	
		Minimum ..	12	10	4	
Wheat	..	Maximum ..	4	7	3	623
		Minimum ..	13	6	0	
		Minimum ..	0	11	6	
Wheat	..	Maximum ..	7	0	0	721
		Minimum ..	0	13	4	
		Minimum ..	20	0	0	
Wheat	..	Maximum ..	0	5	0	201
		Minimum ..	10	0	0	
		Minimum ..	0	10	6	
Oil seeds	..	Maximum ..	10	10	8	350
		Minimum ..	0	0	0	
		Minimum ..	8	5	0	
Fibres	..	Maximum ..	1	0	10	195
		Minimum ..	6	0	0	
		Minimum ..	1	4	0	
Gram	..	..	..	..	..	195
Barley	..	..	..	..	..	812
Jowar	..	..	..	..	..	..
Vegetables	..	..	..	..	..	..
Tea	..	..	..	..	..	163

NOTE.—The figures are taken from Table No. XLVI of the Administration Report.

Table No. XXII, showing NUMBER of STOCK.

1	2	3	4	5	6	7	8	9	10	11	12
KIND OF STOCK.	WHOLE DISTRICT FOR THE YEAR.			TANKS FOR THE YEAR 1878-79.							
	1868-69	1873-74	1878-79	Rangra	Nurgur	Hanhrpur	Dera	Kulu Sub-Divn.	Kulu proper	Lahoul	Bpiti.
Cows and bullocks ..	1,17,181	344,018	311,875	12,310	25,005	92,630	65,572	56,121	56,121	..	..
Horses ..	1,510	1,515	1,741	584	235	250	331	253	253	..	..
Fonies ..	3,035	2,051	2,343	602	425	425	482	310	319	..	..
Donkeys ..	420	700	857	235	560	25	16	19	19	..	..
Sheep and goats ..	1,56,099	305,356	143,810	80,170	9,102	55,000	32,216	87,202	87,202	..	..
Pigs ..	001	..	..	..	..	..	..	..	..	..	..
Camels ..	63	103	03	..	45	24	20	..	..	..	..
Carts ..	..	22	17	..	12	..	5	..	..	..	..
Ploughs ..	60,059	75,057	82,050	18,632	20,623	20,100	10,356	15,030	15,030	..	..
Boats ..	26	41	27	..	2	2	23	..	..	..	..

NOTE.—The figures are taken from Table No. XLV of the Administration Report.

Table No. XXIII, showing OCCUPATIONS of MALES.

1	2	3	4	5	1	2	3	4	5
Number.	Nature of occupations.	Males above 15 years of age.			Number.	Nature of occupations.	Males above 15 years of age.		
		Towns.	Villages.	Total.			Towns.	Villages.	Total.
1	Total population ..	6,541	225,113	231,654	17	Agricultural labourers ..	42	6,660	6,702
2	Occupation specified ..	6,024	221,103	227,127	18	Pastoral ..	55	4,319	4,374
3	Agricultural, whether simple or cultivated ..	1,250	154,091	155,341	19	Cooks and other servants ..	254	2,041	2,295
4	Civil administration ..	245	2,713	2,958	20	Water carriers ..	137	239	376
5	Army ..	212	624	836	21	Scavengers and scavengers ..	124	112	236
6	Religion ..	207	2,678	2,885	22	Workers in reed, cane, leaves, straw, &c. ..	187	2,011	2,198
7	Barbers ..	99	1,512	1,611	23	Workers in leather ..	14	424	438
8	Other professions ..	175	754	929	24	Shoemakers ..	132	6,727	6,859
9	Money lenders, general traders, &c. ..	145	1,119	1,264	25	Workers in wool and pashm ..	231	247	478
10	Dealers in grain and flour ..	284	5,524	5,808	26	" " silk ..	6	10	16
11	Corn-grinders, pashm, &c. ..	214	2,074	2,288	27	" " cotton ..	127	7,110	7,237
12	Craftsmen, green-grass, &c. ..	134	194	328	28	" " wood ..	219	7,540	7,759
13	Carriers and boatmen ..	61	1,752	1,813	29	Potters ..	44	1,455	1,499
14	Lamblers ..	29	1,447	1,476	30	Workers and dealers in gold and silver ..	170	744	914
15	Labourers ..	121	2,174	2,295	31	Workers in iron ..	71	2,623	2,694
16	Joint-cultivators ..	..	1,500	1,500	32	General labourers ..	890	10,049	10,939
					33	Blacksmiths, and the like ..	244	5,458	5,702

Note.—These figures are taken from Table No. XIII of the Census Report of 1891.

Table No. XXIV, showing MANUFACTURES.

1	2	3	4	5	6	7	8	9	10	11
	Wool	Cotton.	Wool.	Other fibres.	Paper.	Wool	Iron.	Brass and copper.	Buildings.	Dyeing & manufacturing of dyes.
Number of mills and large factories	..	3,792	120	..	..	1,532	1,115	60	310	321
Number of private homes or small works
Number of workmen of Male
In large works
In small works	..	8,079	25,628	..	..	4,161	2,851	156	571	601
Value of plant in large works
Estimated annual out-turn of all works in rupees.	..	2,50,943	24,877	..	..	1,25,505	1,29,606	23,032	19,497	21,196

	12	13	14	15	16	17	18	19
	Leather.	Pottery, common and glazed.	Oil-presses and related.	Pashm and Shawls.	Carpets.	Gold, silver, and jewellery.	Other manufactures.	Total.
Number of mills and large factories	..	..	..	..	..	..	..	..
Number of private homes or small works	4,160	931	1,012	45	..	614	5,632	19,570
Number of workmen of Male	..	..	..	..	..	..	..	..
In large works	..	..	..	..	..	..	..	..
In small works	6,652	2,022	1,622	259	..	821	7,022	23,991
Value of plant in large works	..	..	..	..	..	..	..	..
Estimated annual out-turn of all works in rupees.	2,22,450	37,354	1,12,678	20,090	..	2,75,031	11,36,693	20,65,114

Note.—These figures are taken from the Report on Internal Trade and Manufactures for 1891-92.

Table No. XXVI, showing RETAIL PRICES.

YEAR.	NUMBER OF SPINDS AND SHIFTS PER SPINNER.																																
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16																	
	Wheat.		Barley.		Gram.		Indur corn.		Jawar.		Rajra.		Rice (fine).		Urd (d.).		Potatoes.		Cotton (cleaned).		Sugar (refined).		Ghi (cow's).		Firewood.		Tobacco.		Salt (Lahori).				
	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.			
1861-62 ..	16	5	10	9	12	9	..	..	11	12	..	..	..	..	19	10	..	..	3	5	3	4	2	1	125	5	4	10	9	1			
1862-63 ..	17	4	41	8	23	7	..	..	41	12	..	..	..	..	11	5	10	9	..	2	7	3	1	1	11	125	15	4	10	8	1		
1863-64 ..	20	9	42	11	28	5	..	..	37	14	..	..	..	..	16	10	..	..	1	5	2	12	1	11	111	15	6	5	7	5	5		
1864-65 ..	11	..	21	3	21	5	..	..	21	4	..	..	..	..	10	1	10	3	..	2	6	3	8	1	3	111	15	1	10	7	7	7	
1865-66 ..	14	..	20	7	21	5	..	..	24	4	..	..	..	..	10	1	17	7	..	2	6	3	8	1	14	111	13	4	10	7	7	7	
1866-67 ..	18	1	19	8	21	12	..	..	22	6	..	..	..	..	10	7	17	5	..	2	1	5	3	1	7	113	4	5	1	7	4	4	
1867-68 ..	29	1	31	0	18	3	..	..	34	11	..	..	..	..	10	12	13	1	..	2	7	2	0	1	6	125	5	4	10	7	2	2	
1868-69 ..	14	12	24	2	13	12	..	..	13	2	..	..	..	..	9	13	10	15	..	2	1	2	3	1	5	111	15	1	14	7	5	5	
1869-70 ..	11	6	12	12	8	10	..	..	23	12	..	..	..	..	6	1	9	..	..	1	10	2	12	1	5	167	1	4	6	7	1	1	
1870-71 ..	16	1	29	4	14	9	..	..	23	11	..	..	..	..	9	6	11	3	..	1	11	2	2	1	6	111	15	4	10	0	14	14	
1871-72 ..	19	..	29	..	16	..	..	..	..	..	..	..	..	..	11	..	22	..	16	..	2	8	1	10	120	..	5	..	6	..	..	..
1872-73 ..	21	..	20	3	18	8	23	4	..	..	..	..	..	..	13	1	13	..	16	9	2	6	2	5	1	8	120	..	5	..	8	5	8
1873-74 ..	15	1	22	..	21	12	20	8	..	..	..	..	..	..	11	..	11	..	19	..	3	6	2	1	1	8	120	..	5	..	8	5	8
1874-75 ..	20	..	25	..	21	..	..	..	..	..	..	..	..	..	15	..	14	..	21	..	2	4	3	..	2	..	100	..	6	..	8	8	8
1875-76 ..	20	..	24	..	19	..	..	..	..	..	..	..	..	..	15	..	13	..	23	..	2	8	3	3	1	11	160	..	6	..	8	..	..
1876-77 ..	16	..	22	..	22	8	19	..	..	..	..	..	..	..	15	..	13	..	20	..	2	8	3	..	1	8	160	..	6	..	8	..	..
1877-78 ..	11	..	11	..	19	8	15	..	..	..	..	..	..	..	11	..	9	8	23	..	2	..	2	..	1	9	260	..	7	..	8	..	..
1878-79 ..	10	8	14	8	11	8	15	..	..	..	..	..	..	..	10	9	20	..	2	8	2	2	1	10	260	..	0	..	8	9	9	9	
1879-80 ..	11	..	14	..	13	8	17	..	..	..	..	..	..	..	11	5	12	..	20	..	2	..	2	1	3	260	..	6	..	8	..	..	..
1880-81 ..	17	..	22	..	16	..	..	..	..	..	..	..	..	..	14	..	13	..	21	..	2	..	2	1	5	160	..	6	..	0	..	..	..
1881-82 ..	20	..	31	..	27	..	..	..	..	..	..	..	..	..	14	..	13	..	27	..	3	4	2	8	1	8	160	..	6	..	10	4	4

Note.—The figures for the last ten years are taken from a statement published by Government (Punjab Government No. 209 S. of 19th August 1879), and represent the average prices for the 12 months of each year. The figures for the last ten years are taken from Table No. XLVII of the Administration Report, and represent prices as they stood on the 1st January of each year.

Table No. XXVII, showing PRICE of LABOUR.

TABLE NO. XXV. SHOWING												
1	2	3	4	5	6	7	8	9	10	11	12	13
YEAR.	WAGES OF LABOUR PER DAY.				CARTS PER DAY		CAMPLETER DAY		DONKEYS PER SCORE PER DAY.		BOATS PER DAY	
	Skilld.		Unskilld.		Highest	Lowest	Highest	Lowest	Highest	Lowest	Highest	Lowest
	Highest	Lowest	Highest	Lowest								
	Rs. A. P.		Rs. A. P.		Rs. A. P.		Rs. A. P.		Rs. A. P.		Rs. A. P.	
1875-76 ..	0 5 0	0 0 0	0 7 0	0 0 0	2 0 0	0 0 0	0 7 0	0 0 0	3 12 0	0 0 0	0 0 0	0 0 0
1876-77 ..	0 8 0	0 0 0	0 3 0	0 0 0	3 0 0	0 0 0	0 8 0	0 0 0	4 0 0	0 0 0	2 4 0	0 0 0
1877-78 ..	0 8 0	0 0 0	0 4 0	0 0 0	1 5 0	0 0 0	0 8 0	0 0 0	7 8 0	0 0 0	0 0 0	0 0 0
1878-79 ..	0 8 0	0 0 0	0 4 0	0 0 0	1 5 0	0 0 0	0 8 0	0 0 0	7 8 0	0 0 0	0 0 0	0 0 0
1879-80 ..	0 8 0	0 0 0	0 4 0	0 0 0	1 5 0	0 0 0	0 8 0	0 0 0	7 8 0	0 0 0	0 0 0	0 0 0
1880-81 ..	0 8 0	0 0 0	0 4 0	0 0 0	1 5 0	0 0 0	0 8 0	0 0 0	7 8 0	0 0 0	0 0 0	0 0 0
1881-82 ..	0 8 0	0 0 0	0 4 0	0 0 0	1 5 0	0 0 0	0 8 0	0 0 0	7 8 0	0 0 0	0 0 0	0 0 0

Note.—These figures are taken from Table No. XLIII of the Administration Report.

Table No. XXVIII, showing REVENUE COLLECTED.

1	2	3	4	5	6	7	8	9
YEAR.	Fixed Land Revenue.	Five per cent and Office Land Revenue.	Tribute.	Local rates.	Excise.		Stamps.	Total Collections.
					Spirits.	Drugs.		
1875-76 ..	720,415	14,018	1,11,000	..	10,552	10,007	57,411	8,57,773
1876-77 ..	611,911	11,071	1,10,000	..	21,276	8,721	52,010	6,93,419
1877-78 ..	611,404	14,451	1,00,000	..	27,478	6,795	44,277	8,19,881
1878-79 ..	600,111	9,109	..	20,748	51,901	8,755	41,401	7,88,971
1879-80 ..	600,444	12,741	..	50,827	50,050	8,221	48,249	7,88,107
1880-81 ..	612,123	10,000	..	50,827	51,511	6,377	51,677	7,90,199
1881-82 ..	612,144	8,671	..	50,773	27,711	6,520	50,077	7,90,101
1875-76 ..	612,144	9,252	..	61,181	27,711	12,773	51,599	7,90,101
1876-77 ..	612,144	9,252	..	61,181	27,711	12,773	51,599	7,90,101
1877-78 ..	612,144	9,252	..	61,181	27,711	12,773	51,599	7,90,101
1878-79 ..	612,144	9,252	..	61,181	27,711	12,773	51,599	7,90,101
1879-80 ..	612,144	9,252	..	61,181	27,711	12,773	51,599	7,90,101
1880-81 ..	612,144	9,252	..	61,181	27,711	12,773	51,599	7,90,101
1881-82 ..	612,144	9,252	..	61,181	27,711	12,773	51,599	7,90,101

Note.—These figures are taken from Table No. XLIV of the Revenue Report. The following revenue is excluded:—
Coal, Paddy, Customs and Salt, Assessment Taxes, Panchayat.

Table No. XXIX, showing REVENUE DERIVED FROM LAND.

1	2	3	4	5	6	7	8	9	10	11	12	13
YEAR.	Fixed land revenue (demand).	Fluctuating and miscellaneous land revenue (collection).	FEDERATING REVENUE.					MISCELLANEOUS REVENUE.				
			Revenue of all lands.	Revenue of lands under water.	Revenue of lands under water.	Revenue of lands under water.	Revenue of lands under water.	Revenue of lands under water.	Revenue of lands under water.	Revenue of lands under water.	Revenue of lands under water.	Revenue of lands under water.
District Totals.												
Total of 1875-76 ..	3,077,461	70,000	142	..	..	..	12,571	..	11,203	21,120	..	47,003
Total of 1876-77 ..	2,077,411	41,511	1,182	20	..	..	10,604	..	4,315	13,750	..	79,105
1878-79 ..	612,770	7,011	..	0	..	..	1,876	..	901	1,770	..	4,164
1879-80 ..	612,442	9,154	..	0	..	..	2,106	..	817	2,107	..	7,572
1880-81 ..	611,011	6,191	176	..	..	..	2,806	..	865	902	..	3,558
1881-82 ..	612,144	6,252	401	..	..	..	2,071	..	711	1,657	..	3,253
Tahsil Totals for 1875-82.												
Tahsil Kangra ..	1,115,051	31,710	..	223	..	..	2,562	..	4,447	10,051	..	24,418
" Nurpur ..	6,122	5,904	1,181	..	..	..	6,098	..	..	..	..	2,600
" Hamirpur ..	827,970	1,721	..	..	..	..	1,473	..	..	..	..	607
" Dera ..	671,611	3,909	212	..	..	..	1,876	..	..	..	..	2,253
" Kulu ..	275,240	8,434	..	..	..	..	2,571	..	..	..	..	601
" Kulu (proper) ..	261,500	8,434	..	..	..	..	2,571	..	..	..	..	601
" Lahaul ..	10,042	..	..	..	..	..	..	..	..	..	..	..
" Spiti ..	7,704	..	..	..	..	..	..	..	..	..	..	..

Note.—These figures are taken from Tables Nos. I and III of the Revenue Report.

Table No. XXX, showing ASSIGNED LAND REVENUE.

1	2	3	4	5	6	7	8	9	10	11
TAHSIL.	TOTAL AREA AND REVENUE ASSIGNED.								PERIOD OF ASSIGNMENT.	
	Whole Villages.		Fractional parts of Villages.		Plots.		Total.		In perpetuity.	
	Area.	Revenue.	Area.	Revenue.	Area.	Revenue.	Area.	Revenue.	Area.	Revenue.
Kangra ..	2,161	2,227	..	..	3,676	6,248	5,837	6,512	3,817	4,937
Nurpur ..	21,514	8,264	779	600	4,512	7,016	29,507	19,510	13,011	7,476
Hamirpur ..	142,917	71,534	..	..	2,001	2,024	114,921	74,287	1,267	69,743
Dera ..	60,707	39,760	..	..	4,122	4,118	76,717	43,814	23,168	29,786
Kulu (Sub-division) ..	62,217	21,738	7,772	4,070	3,060	3,060	73,001	31,668	65,171	17,489
Kulu (Proper) ..	62,217	21,738	6,801	2,700	4,127	2,078	73,177	30,216	67,872	17,489
Lahaul ..	..	..	909	500	1,097	84	2,004	1,795	..	..
Spiti ..	..	..	..	..	16	37	68	37	..	..
Total District ..	297,434	745,941	6,421	4,670	19,601	21,227	322,500	171,681	292,279	189,031

12	13	14	15	16	17	18	19	20	21	22	23	24	25
TAHSIL.	PERIOD OF ASSIGNMENT.—Continued.								No. or Assignments.				
	For one life.		For more lives than one.		During continuance of British rule.		During continuance of Government.		In perpetuity.				
	Area.	Revenue.	Area.	Revenue.	Area.	Revenue.	Area.	Revenue.	In perpetuity.	For one life.	For more lives than one.	Pending maintenance.	Pending orders.
Kangra ..	1,406	2,352	..	..	614	1,221	..	..	24	665	..	23	..
Nurpur ..	8,607	4,218	..	..	7,761	4,716	..	..	712	1,542	..	112	..
Hamirpur ..	4,001	2,951	..	..	1,240	1,730	..	..	7	379	..	..	..
Dera ..	3,927	3,165	..	..	1,107	1,571	..	..	35	478	..	17	..
Kulu (Sub-division) ..	2,316	6,423	..	..	5,111	2,770	..	..	44	2,579	..	73	..
Kulu (Proper) ..	1,167	5,692	..	..	4,442	2,075	..	..	19	2,579	..	73	..
Lahaul ..	1,097	709	..	..	909	685	..	..	..	..	..	..	..
Spiti ..	66	37	..	..	..	..	..	..	1	..	..	..	..
Total District ..	19,669	19,214	..	..	16,612	16,652	..	..	187	5,531	..	200	..

NOTE.—These figures are taken from Table No. XII of the Revenue Report for 1881-82.

Table No. XXXI, showing BALANCES, REMISSIONS and TAKAVI.

YEAR.	Balances of land revenue in rupees.		Reductions of fixed demand on account of bad seasons, deterioration, &c., in rupees.	Takavi advances in rupees.
	Fixed revenue.	Fluctuating and miscellaneous revenue.		
1863-69	616	..	2,000
1869-70	9,398	..	..
1870-71	822	100	4,000
1871-72	1,617	..	800
1872-73	1,925	..	500
1873-74	2,219	..	1,500
1874-75	1,240	..	200
1875-76	306	..	2,000
1876-77	1,266	..	..
1877-78	1,350	..	..
1878-79	224	..	2,400
1879-80	570	..	..
1880-81	878	..	2,000
1881-82	417	..	..

NOTE.—These figures are taken from Tables Nos. I, II, III, and XVI of the Revenue Report.

Table No. XXXII, showing SALES and MORTGAGES of LAND.

1	2	3	4	5	6	7	8	9	10
YEAR.	SALES OF LAND.						MORTGAGES OF LAND.		
	Agriculturists.			Non-Agriculturists.			Agriculturists.		
	No. of cases.	Area of land in acres.	Purchase money.	No. of cases.	Area of land in acres.	Purchase money.	No. of cases.	Area of land in acres.	Mortgage money.
DISTRICT FIGURES.									
Total of 6 years—1874-75 to 1879-80 ..	2,058	9,513	2,2,108	..	..	..	7,500	41,910	567,591
Total of 4 years—1874-75 to 1877-78 ..	1,893	7,207	203,522	690	3,707	102,357	3,554	14,773	377,601
1875-76 ..	741	1,642	55,781	213	105	24,055	1,103	3,647	8,294
1876-77 ..	744	2,225	67,222	110	1,517	70,491	603	4,790	179,110
1877-78 ..	291	1,042	12,561	131	753	37,970	1,011	7,402	102,772
1878-79 ..	637	2,354	157,111	167	1,477	40,012	550	1,702	7,916
TANJIL TOTALS FOR 5 YEARS—									
1877-78 to 1881-82 ..	1,512	5,621	207,671	570	1,621	129,847	1,756	8,034	377,168
Tahsil Kangra ..	75	317	4,196	25	416	4,829	213	2,823	37,412
" Nurpur ..	24	1,255	24,944	85	370	11,743	1,076	5,217	9,437
" Hamirpur ..	22	1,513	26,844	194	1,201	16,025	521	3,141	40,569
" Dera ..	757	954	37,010	77	854	27,771	1,153	511	57,945
Kulu (proper) ..	757	954	37,010	77	854	27,771	1,153	511	57,945
Labul ..	..	..	..	..	..	..	..	..	..
Spiti ..	..	..	..	..	..	..	..	..	..
YEAR.	MORTGAGES OF LAND.—Total.			REDEMPTIONS OF MORTGAGES OF LAND.					
	Non-Agriculturists.			Agriculturists.			Non-Agriculturists.		
	No. of cases.	Area of land in acres.	Mortgage money.	No. of cases.	Area of land in acres.	Mortgage money.	No. of cases.	Area of land in acres.	Mortgage money.
DISTRICT FIGURES.									
Total of 6 years—1874-75 to 1879-80 ..	1,600	5,775	1,19,111	54	5,022	66,110	1,600	1,823	27,906
1875-76 ..	672	3,666	20,102	21	915	25,600	243	1,026	33,361
1876-77 ..	84	1,191	5,600	22	1,511	61,251	12	75	75
1877-78 ..	203	1,614	21,251	224	681	12,496	17	198	877
1878-79 ..	816	3,103	91,516	501	1,101	20,111	106	400	6,222
TANJIL TOTALS FOR 5 YEARS—									
1877-78 to 1881-82 ..	785	4,113	24,011	625	5,296	117,502	108	1,123	42,594
Tahsil Kangra ..	20	3,970	25,759	17	926	4,479	16	130	3,330
" Nurpur ..	670	929	2,755	52	1,017	10,199	227	736	10,425
" Hamirpur ..	51	2,767	33,620	74	421	1,941	67	612	4,629
" Dera ..	..	..	..	222	421	17,772	125	427	3,576
Kulu (proper) ..	..	..	..	222	421	17,772	125	427	3,576
Kulu ..	..	..	..	..	..	..	..	..	..
Labul ..	..	..	..	..	..	..	..	..	..
Spiti ..	..	..	..	..	..	..	..	..	..

Note.—These figures are taken from Table Nos. XXXV and XXXVI of the Revenue Report. No details for transfers by agriculturists and others, and no figures for redemption, are available before 1874-75. The figures for earlier years include all sales and mortgages.

Table No. XXXIII, showing SALE of STAMPS and REGISTRATION of DEEDS.

1	2	3	4	5	6	7	8	9	10	11	12	13
YEAR.	INCOME FROM SALE OF STAMPS.				OPERATIONS OF THE REGISTRATION DEPARTMENT.							
	District stamps.		Sub-district stamps.		No. of deeds registered.				Value of property affected, in rupees.			
	Judicial.	Non-judicial.	Judicial.	Non-judicial.	Total.	Immovable property.	Movable property.	Money obligations.	Total value of all kinds.	Immovable property.	Movable property.	Money obligations.
1877-78 ..	10,496	14,476	49,720	15,601	1,864	50	65	2,003	3,35,577	16,750	31,620	8,81,096
1878-79 ..	12,807	10,295	45,202	14,518	1,721	70	61	1,851	4,76,201	12,610	18,426	4,90,872
1879-80 ..	48,073	17,214	29,416	15,931	1,501	0	47	1,600	3,40,418	1,000	11,000	3,53,801
1880-81 ..	40,491	16,797	39,691	15,775	1,105	11	28	1,204	3,00,493	1,025	11,000	4,04,006
1881-82 ..	43,722	17,415	41,012	10,643	1,295	16	27	1,443	5,70,071	3,735	27,004	6,01,650

Note.—These figures are taken from Appendix A of the Stamp and Tables Nos. 11 and 111 of the Registration Report.

Table No. XXXIII, showing REGISTRATIONS.

1	2	3	4	5	6	7
	Number of Deeds registered.					
	1880-81.			1881-82.		
	Compulsory.	Optional.	Total.	Compulsory.	Optional.	Total.
Registrar Kangra ..	1	..	1	3	..	3
Sub-Registrar Kangra ..	143	22	165	153	40	223
Dharmasala ..	101	58	159	111	72	189
Palampur ..	207	55	262	200	112	312
Dera ..	67	28	120	62	43	119
Jawalamukhi ..	45	76	121	45	61	107
Hamirpur ..	118	92	210	97	48	145
Kutlehra ..	29	11	39	38	7	43
Nadun ..	23	17	42	40	35	75
Lambagraon ..	31	32	63	43	24	71
Nurpur ..	25	21	50	32	18	50
Indaura ..	22	17	39	12	27	33
Kulu ..	11	10	21	25	16	42
Kahlog ..	5	10	15	8	19	26
Jagatsukh ..	..	3	3	..	3	3
Palach ..	7	10	19	20	19	39
Total of district ..	810	622	1,432	910	534	1,448

NOTE.—These figures are taken from Table No. 1 of the Registration Report.

Table No. XXXIV, showing LICENSE TAX COLLECTIONS.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
YEAR.	NUMBER OF LICENSES GRANTED IN EACH CLASS AND GRADE.											Total number of Licenses.	Total amount of fees.	Number of villages in which Licenses granted.
	Class I.				Class II.				Class III.					
	1 Rs. 500	2 Rs. 200	3 Rs. 150	4 Rs. 100	1 Rs. 75	2 Rs. 50	3 Rs. 25	4 Rs. 10	1 Rs. 5	2 Rs. 2	3 Rs. 1			
1878-79 ..	1	3	2	6	3	12	75	257	599	1,000	3,672	6,560	16,415	403
1879-80 ..	1	3	1	3	4	12	24	211	546	1,350	4,481	6,597	15,429	197
1880-81 ..	..	1	..	..	1	3	39	747	..	..	..	180	4,040	137
1881-82 ..	..	..	1	..	1	3	38	263	..	..	..	409	4,953	131
Tahsil details for 1881-82—														
Kangra ..	..	..	1	..	1	2	18	184	..	..	..	206	2,595	76
Nurpur ..	..	..	..	..	..	12	77	..	..	..	..	82	1,070	39
Dehra ..	..	..	..	..	..	1	3	41	..	..	..	45	633	17
Hamirpur ..	..	..	..	..	..	..	51	..	..	..	..	31	810	16
Kulu ..	..	..	..	..	..	..	5	23	..	..	..	31	415	14

Table No. XXXV, showing EXCISE STATISTICS.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
YEAR.	FERMENTED LIQUORS.					INTOXICATING DRUGS.					EXCISE REVENUE FROM			
	Number of distilleries.	No. of retail shops.		Consumption in gallons.		No. of retail licenses.		Consumption in pounds.			Fermented liquors.	Drugs.	Total.	
		Country spirits.	European liquors.	Rum.	Country spirits.	Opium.	Other drugs.	Opium.	Charas.	Bhang.				
1877-78 ..	6	117	12	..	7,113	5	5	212	6791	..	22,721	18,247	37,068	
1878-79 ..	6	92	14	12	4,162	5	5	8	650	..	16,221	15,204	31,425	
1879-80 ..	6	86	9	78	4,835	5	5	17	18	..	15,487	12,232	27,719	
1880-81 ..	6	94	10	135	5,101	5	5	323	161	..	18,243	15,415	31,586	
1881-82 ..	6	123	10	123	5,099	5	5	14	193	..	18,701	14,339	33,060	
Total ..	29	616	65	374	25,916	25	25	751	1,311	..	91,581	70,114	161,765	
Average ..	6	103	11	75	5,183	5	5	15	260	..	18,270	11,038	32,359	

NOTE.—These figures are taken from Tables Nos. 1, 11, VIII, IX, X, of the Excise Report.

Table No. XXXVI, showing DISTRICT FUNDS.

1	2	3	4	5	6	7	8	9	10	11
YEAR.	Annual income in rupees.			Annual expenditure in rupees.						
	Provincial rates.	Miscellaneous.	Total Income.	Establishment.	District staff and buildings.	Education.	Medical.	Miscellaneous.	Public Works.	Total expenditure.
1877-78 ..	..	..	45,318	2,252	1,273	10,472	5,025	8,419	22,103	49,227
1878-79 ..	..	..	52,023	2,273	1,159	10,725	4,070	2,073	22,252	49,277
1879-80 ..	..	..	51,534	2,111	787	11,755	4,029	1,077	22,914	50,174
1880-81 ..	..	..	41,907	2,119	1,503	11,471	5,613	754	22,729	47,050
1881-82 ..	..	..	47,474	2,273	807	11,520	5,017	1,600	22,540	47,443
1877-78 ..	41,792	837	42,629	2,073	915	10,819	5,462	773	22,075	45,441
1878-79 ..	53,132	1,215	54,347	2,253	761	10,771	5,911	2,338	23,172	47,301
1881-82 ..	67,401	1,231	68,632	2,219	705	10,171	5,017	1,246	28,730	49,170

Note.—The above figures are taken from Appendices A and B to the Annual Review of District Fund operations.

Table No. XXXVII, showing GOVERNMENT and AIDED SCHOOLS.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
YEAR.	HIGH SCHOOLS.					MIDDLE SCHOOLS.					PRIMARY SCHOOLS.									
	ENGLISH.		Vernacular.			ENGLISH.		Vernacular.			ENGLISH.		Vernacular.							
	Government.	Aided.	Government.	Aided.	Total.	Government.	Aided.	Government.	Aided.	Total.	Government.	Aided.	Government.	Aided.	Government.	Aided.	Government.	Aided.	Government.	Aided.
	Schools.	Scholars.	Schools.	Scholars.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.

FIGURES FOR BOYS.

1877-78 ..	..	..	..	..	1	7	15	3	362	..	..	45	2,112	0	369
1878-79 ..	..	..	..	..	1	7	15	3	362	..	..	45	2,112	0	369
1879-80 ..	..	..	..	..	1	7	15	3	362	..	..	45	2,112	0	369
1880-81 ..	..	..	..	..	1	7	15	3	362	..	..	45	2,112	0	369
1881-82 ..	..	..	..	..	1	7	15	3	362	..	..	45	2,112	0	369

FIGURES FOR GIRLS.

1877-78 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
1878-79 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
1879-80 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
1880-81 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
1881-82 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..

N. B.—Since 1877-78, in the case of both Government and Aided Schools, those scholars only who have completed the Middle School course are shown in the returns as attending High Schools, and those only who have completed the Primary School course are shown as attending Middle Schools. Previously to that year, boys attending the Upper Primary Department were included in the returns of Middle Schools in the case of Institutions under the Municipal control of the Education Department, whilst in Institutions under District Officers, boys attending both the Upper and Lower Primary Departments were included in Middle Schools. In the case of Aided Institutions, a High School included the Middle and Primary Departments attached to it; and a Middle School, the classed as Aided Schools; in the returns for 1870-71 and subsequent years they have been shown as Government Schools, branches of English Schools, whilst Government or Aided, that were formerly included amongst Vernacular Schools, are now returned as English Schools. Hence the returns before 1870-71 do not afford the means of making a satisfactory comparison with the statistics of subsequent years.

Indigenous Schools and Jati Schools are not included in these returns.

Table No. XXXVIII, showing the working of DISPENSARIES.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Name of Dispensary.	Class of Dispensary.	NUMBER OF PATIENTS TREATED.														
		Men.					Women.					Children.				
		1877.	1878.	1879.	1880.	1881.	1877.	1878.	1879.	1880.	1881.	1877.	1878.	1879.	1880.	1881.
Kangra ..	2nd	1,872	9-3	1,074	1,154	1,418	541	214	237	241	416	252	231	169	274	274
Nurpur ..	2nd	2,687	2,001	2,502	1,208	5,67	388	1,075	675	811	1,625	672	870	799	53	497
Falampur ..	2nd	4,687	2,783	4,515	4,41	4,808	170	1,272	978	1,691	1,000	107	411	512	1,47	445
Kulu ..	2nd	2,672	3,049	2,77	2,163	3,808	792	781	913	774	917	1,107	1,881	491	291	477
Dharmada ..	2nd	2,036	2,601	3,151	5,631	2,900	07	1,100	1,100	1,017	508	200	293	681	453	177
Meerkeanj ..	3rd	1,115	1,016	1,012	1,675	1,500	210	177	151	200	252	100	63	110	102	100
Jawala Mukhi ..	3rd	..	..	..	..	3,000	..	..	..	..	1,174	..	..	..	..	450
Total ..	..	15,910	15,875	16,129	18,412	22,667	1,051	4,402	4,150	4,000	5,100	1,170	2,621	2,629	2,720	2,781

Name of Dispensary.	Class of Dispensary.	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	
		Total Patients.					Landed Patients.					Fees collected in Rupees.					
		1877.	1878.	1879.	1880.	1881.	1877.	1878.	1879.	1880.	1881.	1877.	1878.	1879.	1880.	1881.	
Kangra ..	2nd	2,165	1,576	1,453	1,740	2,127	80	20	71	14	21	82	83	102	677	677	
Nurpur ..	2nd	4,917	4,025	1,170	5,981	7,700	100	212	129	216	75	1,015	805	1,016	1,016	907	
Falampur ..	2nd	5,444	5,000	6,000	5,693	1,200	01	67	121	97	100	91	1,200	1,037	1,000	1,114	
Kulu ..	2nd	5,246	4,150	6,100	2,000	4,150	100	80	100	71	76	1,000	1,100	1,000	1,000	2,100	
Dharmada ..	2nd	4,100	6,124	4,000	6,573	4,000	0	100	100	80	90	1,000	1,100	1,200	1,200	700	
Meerkeanj ..	3rd	1,500	1,200	1,200	2,100	2,000	..	..	..	..	..	1,100	1,200	1,000	900	1,000
Jawala Mukhi ..	3rd	..	..	..	..	1,000	..	..	..	..	..	..	..	..	..	400
Total ..	..	20,740	22,071	23,114	24,041	30,671	100	470	377	400	311	7,000	7,325	6,600	7,020	7,800

NOTE.—These figures are taken from Tables Nos. II, IV, and V of the Dispensary Report.

Table No. XXXIX, showing CIVIL and REVENUE LITIGATION.

1	2	3	4	5	6	7	8	9
YEAR.	Number of Civil Suits concerning				Value in rupees of Suits concerning			Number of Revenue cases.
	Money or movable property.	Rent and tenancy rights.	Land and revenue, and other matters.	Total.	Land.	Other matters.	Total.	
1878 ..	7,189	320	876	8,481	81,378	2,59,215	2,60,621	12,430
1879 ..	6,657	333	817	7,800	21,009	2,28,370	2,62,876	14,815
1880 ..	6,124	544	493	7,163	20,693	2,66,292	2,86,031	13,169
1881 ..	6,080	153	724	6,957	21,820	2,89,000	2,65,420	15,873
1882 ..	5,440	230	845	6,535	23,831	2,67,801	2,91,158	15,032

NOTE.—These figures are taken from Tables Nos. VI and VII of the Civil Reports for 1878 to 1880, and Nos. II and III of the Reports on Civil Justice for 1881 and 1882.

* Suits heard in Settlement courts are excluded from these columns, no details of the value of the property being available.

Table No. XL, showing CRIMINAL TRIALS.

1					2	3	4	5	6
DETAILS.					1878.	1879.	1880.	1881.	1882.
Persons tried.	Brought to trial .. ..	..	..	..	6,270	5,537	4,780	4,925	6,656
	Discharged .. ..	..	..	..	1,455	1,389	1,332	1,229	1,141
	Acquitted .. ..	..	..	..	665	530	652	567	1,124
	Convicted .. ..	..	..	..	3,130	3,668	2,799	2,544	3,100
	Committed or referred .. ..	..	..	..	22	8	11	16	9
Cases disposed of.	Simultaneous cases (regular) .. ..	..	..	..	..	..	..	1,030	1,005
	(summary) .. ..	..	..	..	..	..	..	7	4
	Warrant cases (regular) .. ..	..	..	..	..	..	..	865	858
	(summary) .. ..	..	..	..	..	..	..	32	..
Total cases disposed of					2,603	2,348	2,215	2,534	2,557
Number of persons sentenced to	Death .. ..	..	..	..	5	1	2	1	2
	Transportation for life .. ..	..	..	..	2	3	..	..	1
	for a term .. ..	..	..	..	5	..	..	..	1
	Penal servitude .. ..	..	..	..	..	..	..	..	..
	Fine under Rs. 10 .. ..	..	..	..	2,842	3,173	2,374	2,919	2,785
	" 10 to 50 rupees .. ..	..	..	..	101	210	172	242	179
	" 50 to 100 .. ..	..	..	..	19	7	9	13	15
	" 100 to 500 .. ..	..	..	..	7	1	6	..	5
	" 500 to 1,000 .. ..	..	..	..	..	3	..	..	..
	Over 1,000 rupees .. ..	..	..	..	..	..	..	..	..
	Imprisonment under 6 months .. ..	..	..	..	423	524	303	397	271
	" 6 months to 2 years .. ..	..	..	..	52	61	41	63	57
	" over 2 years .. ..	..	..	..	16	13	7	4	17
	Whipping .. ..	..	..	..	175	174	89	121	73
	Fine and surties of the peace .. ..	..	..	..	1	..	..	..	2
	Reco, surties to keep the peace .. ..	..	..	..	8	..	..	12	8
	Reco, surties for good behaviour .. ..	..	..	..	2	8	7	0	..

Note.—These figures are taken from Statements Nos. III and IV of the Criminal Reports for 1878 to 1880, and Nos. IV and V of the Criminal Reports for 1881 and 1882.

Table No. XLI, showing POLICE INQUIRIES.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Nature of offence.	Number of cases inquired into.					Number of persons arrested or summoned.					Number of persons convicted.				
	1877	1878	1879	1880	1881	1877	1878	1879	1880	1881	1877	1878	1879	1880	1881
	1877	1878	1879	1880	1881	1877	1878	1879	1880	1881	1877	1878	1879	1880	1881
Robbing or unlawful assembly	3	3	2	1	7	20	21	13	7	45	0	10	6	..	41
Murder and attempts to murder	6	5	0	4	5	8	11	9	6	7	4	8	4	2	4
Total serious offences against the person	14	15	18	7	13	26	44	29	15	60	17	23	10	3	52
Abduction of married women .. ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Total serious offences against property	100	161	163	101	127	86	173	161	81	118	77	136	140	71	81
Total minor offences against the person	50	50	12	16	24	37	37	10	26	47	29	22	11	17	30
Cattle theft	29	32	35	23	15	40	61	63	39	81	51	40	40	31	24
Total minor offences against property	479	492	409	346	482	606	679	407	310	437	366	433	343	274	300
Total cognizable offences	621	744	678	513	709	688	812	672	610	731	623	670	615	305	677
Robbing, unlawful assembly, affray	1	..	..	..	..	5	..	..	..	..	6	..	..	..	..
Offences relating to marriage	33	20	20	11	21	32	27	27	15	29	10	23	16	7	16
Total non cognizable offences	142	139	144	150	140	186	270	250	278	226	142	221	185	170	160
GRAND TOTAL of offences	763	883	785	663	849	874	1,122	922	748	957	765	890	790	674	7,431

Note.—These figures are taken from Statement A of the Police Report.

Table No. XLII, showing CONVICTS in GAOL.

1	2	3	4	5	6	7	8	9	10	11	12	13	14
YEAR.	No. in Gaol at beginning of the year.		No. imprisoned during the year.		Religion of convicts.			Previous Occupation of male convicts.					
	Males.	Females.	Males.	Females.	Musliman.	Hindu.	Buddhist and others.	Official.	Professional.	Service.	Agricultural.	Commercial.	Industrial.
1877-78	104	19	337	31	86	519	..	6	..	48	224	..	..
1878-79	102	15	324	31	92	577	..	..	..	42	215	..	..
1879-80	114	15	312	43	16	555	..	..	23	4	22	..	..
1880-81	93	6	236	37	14	524	..	..	10	6	25	..	..
1881-82	98	11	363	64	20	52	..	..	..	6	44	..	..
	15	10	17	18	19	20	21	22	23	24	25	26	
YEAR.	Length of sentence of convicts.							Previously convicted.		Pecuniary results.			
	Under 6 months.	6 months to 1 year.	1 year to 2 years.	2 years to 5 years.	5 years to 10 years.	Over 10 years and transportation.	Death.	Once.	Twice.	More than twice.	Cost of maintenance.	Profits of convict labour.	
1877-78	266	121	65	25	4	..	3	20	11	12	10,561	534	
1878-79	439	73	44	9	6	..	4	37	0	6	12,176	800	
1879-80	84	20	30	10	4	..	..	14	10	4	12,427	1,112	
1880-81	42	21	32	11	3	..	..	10	9	2	10,698	78	
1881-82	49	15	31	13	4	..	1	6	10	2	10,495	251	

NOTE.—These figures are taken from Tables Nos. XXVIII, XXIX, XXX, XXXI, and XXXVII of the Administration Report.

Table No. XLIII, showing the POPULATION of TOWNS.

1	2	3	4	5	6	7	8	9	10
Tahsil.	Town.	Total population.	Hindus.	Sikhs.	Jains.	Muslimans.	Other religions.	No. of occupied houses.	Persons per 100 occupied houses.
Kangra ..	Kangra ..	5,387	4,454	9	..	572	52	923	580
	Dharmasala ..	5,322	4,630	5	..	591	96	789	675
Nurpur ..	Nurpur ..	5,744	2,238	8	1	2,422	5	982	585
Hamirpur ..	Sujanpur ..	3,431	2,013	6	25	488	..	706	456
Dera ..	Jawala Mukhi ..	2,124	2,217	..	11	190	..	512	447
	Haripur ..	2,174	1,939	..	..	215	..	397	649

NOTE.—These figures are taken from Table No. XX of the Census Report of 1881.

Table No. XLIV, showing BIRTHS and DEATHS for TOWNS.

1	2	3	4	5	6	7	8	9	10	11	12	13
TOWN.	Sex.	Total population by the Census of	Total births registered during the year					Total deaths registered during the year				
		1875.	1877.	1878.	1879.	1880.	1881.	1877.	1878.	1879.	1880.	1881.

Nil.

Table No. XLV, showing MUNICIPAL INCOME.

1	2	3	4	5	6	7
Name of Municipality.	Dharmasala.	Nurpur.	Jawal Mukhl.	Haripur.	Tira Sujanpur.	Kangra.
Class of Municipality	I.	III.	III.	III.	III.	III.
1570-71	2,431	2,498	673	942	700	1,700
1571-72	2,223	4,102	1,374	1,007	1,210	3,911
1572-73	2,597	3,612	1,422	1,500	1,254	3,138
1573-74	2,780	3,220	1,246	1,622	1,065	3,052
1574-75	3,502	3,525	1,151	2,210	1,037	4,370
1575-76	2,653	3,377	1,361	2,074	1,223	4,615
1576-77	3,456	4,311	1,490	2,107	1,210	4,197
1577-78	4,412	4,207	1,657	1,631	1,621	3,815
1578-79	3,603	3,575	1,578	1,917	1,423	4,010
1579-80	3,653	3,231	1,40	1,570	1,268	4,022
1580-81	3,623	5,115	2,070	1,665	1,492	4,662
1581-82	3,060	5,864	2,321	1,614	1,629	4,576

Table No. XLVI, showing DISTANCES.

Dharmashala
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